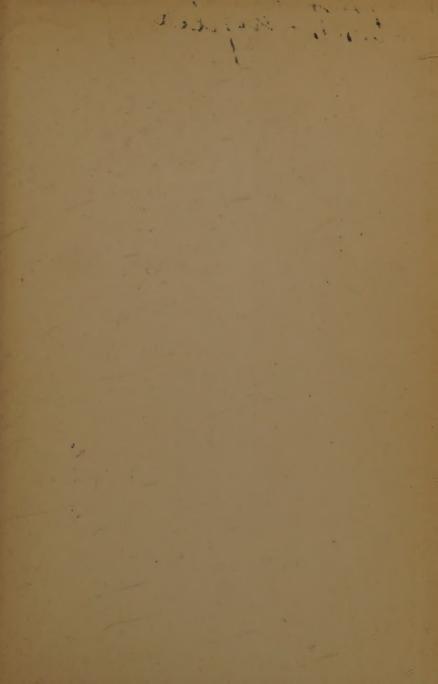
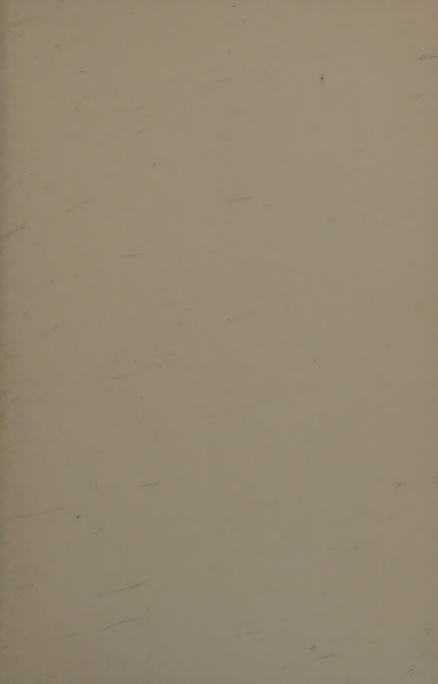
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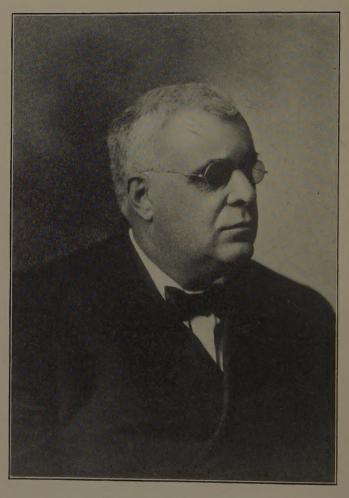


W.a. Snyder









A. E. HATCH, A. M. BLIND LECTURER, STUDENT, AUTHOR

DIVINE ECONOMY

OR

THE COMING KING AND KINGDOM

BY

ARTHUR ELMER HATCH, A. M.

AUTHOR OF "HANDBOOK OF PROPHECY," ETC.

*

"And He had on His vesture and on His thigh a name written:

'KING OF KINGS AND LORD OF LORDS'"

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INTRODUCTION.

This little work has been prepared as a response to many requests. So urgent, in fact, has been the demand, that our work has been hastened. To publish a book on the economics of Christianity had, indeed, been our fondest hopes for some years; but we had hoped to make a much larger work, and give it much more deliberation. However, the time is short, and the demand great. We feel that we must speak now, if we are to speak at all.

But we still hope to follow this with a much more extensive work, entitled *The Kingdom Beautiful*. That book, we trust, will be a full and complete system of Adventual Christianity; and for it, this little work may prepare the way.

It is now, a little more than ten years since we began to view Christianity from the economic standpoint; and our taking up of the subject was the merest accident. In 1901, we were led to do considerable street preaching, a practice to which we still adhere. In our out-of-door work, we tried to appeal to business men and laborers. This led us naturally back to a study of human desire, which is at the bottom of all commercial transactions.

From that time to this, we have never ceased to present this theme, not only on the street, but also in churches, at campmeetings and in many other places. We have been met with universal expressions of appreciation, helpfulness and pleasure. All this time, our own knowledge of the subject has been an ever-increasing sphere, and our convictions of its importance have constantly deepened.

"The Co-operative Common-wealth," the ideal of the Socialist is but the merest day-dream in a land of sin and sorrow. If it could be realized at all, it would only make death the harder to bear. To live a few years in such an Utopia, and then, to leave it all, would but add to human sorrow. Death, the great "enemy," would become a greater enemy than ever.

The sin-serpent which despoiled Eden, would also destroy the Co-operative Common-wealth. When evil entered, God's paradises came to an end; so would man's Common-wealth be short-lived. Sin and perfect happiness are not terms which go well together.

Man cannot be legislated into glory. That was tried in Israel, and it proved a most lamentable failure. Society may be improved, it may be helped, it may be developed; but not perfected, by human wisdom. It is safe to say that never again will sin be allowed to enter Paradise.

Nor can the perfect society be developed in an imperfect world. Not until oranges grow in Greenland, and potatoes are produced in Brazil can there be an equality of opportunity. Society cannot proclaim equality to its individuals, so long as Mother Earth is unequal with its races. In the jungle, in the desert, on the barren isle, on the mountain's top, at the frozen pole and on the burning equator, our dream of the Common-wealth finds a rude awakening. Nature's inequalities cannot be rectified by legislation, nor made less harsh by being legalized. A perfect society calls for a perfect world; and this perfect world can be supplied only by the Author of the Divine economy, the Great Creator Himself. I know it will be said, that the Commonwealth will give an even exchange between races; but this cannot be, where resources are unequal. Socialism is a most beautiful dream, a high ideal, a vision of the would-be, and not of the to-be.

But shall we say, "Not to be"? Must we, like the "Raven" say, "Never more"? No! Let us not sing, "Never More."

It will be our object in these pages to show that the never-to-berealized dream of the socialist is far surpassed by the positive hope of the Church of God. The Sermon on the Mount carries a brighter promise than the philosophy of Karl Marx; and the Christian's hope supported by a thus-saith-the-Lord, is brighter than man's fondest dream.

We are giving some space in this book to the subject of the Unseen World. It is here that human wisdom and power fails before the possibilities of a Christ-given immortality. In the summer of 1913, at the Alton Bay, New Hampshire campmeeting, and again at Plainville, Conn., we gave short talks on the things of the Unseen World. So well was it received, that a treatise on the subject was demanded. This work is issued in answer to that demand.

To vast numbers of mankind, the Christian system is but a mere ideal, a matter purely of sentimentality. The popular preaching and teaching of to-day would seem to justify this opinion. It is in this little work that we are advocating that the Christian hope is real, and the Bible promises are much to be desired.

It is our earnest prayer that this little volume may be as well received as was our *Handbook of Prophecy*. For the author, it is enough if he can bring hope, comfort, and encouragement to some of the people of God, and that he stimulate others, weighed down by their burdens of sin, to find peace and joy in the hope that is in Christ Iesus.

We had at first expected to publish this book on our own responsibility; and Rev. Fim Murra, the Manager of the World's Crisis had kindly volunteered to become our printer. However, we were invited by the Western Advent Christian Publication Association through its manager, Brother R. A. Watkins, to allow it to publish the book, and relieve us from the burdens of responsibility. We have accepted its offer because we feel sure that it can bring the work to the attention of a larger circle of readers than we could through our weak personal efforts.

We feel greatly indebted to both Brethren Murra and Watkins and to the Associations they represent for many acts of courtesy and kindness. We wrote the *Handbook of Prophecy* under great disadvantages. We were going from place to place preaching and had to depend upon volunteer and inexperienced clerical help. We feel that we can make this book much more successful than our last effort and we trust our readers will not have reason to disagree with us on this point.

We must express our thanks to Mr. Walter G. Holmes, Mgr., of the Matilda Ziegler Magazine for the blind for publishing timely and helpful articles; especially the article from Harper's Magazine of June, 1913 by Henry Smith Williams, M. D., entitled "Exploring the Atom."

We must also express our gratitude to the *Harper's Magazine* itself, for allowing us to take liberal quotations from the above mentioned article.

As we send forth this book, we are also uttering a prayer that this book may not only interest but help our readers. May all of us like Moses "have respect unto the recompense of the reward," and as Jesus "endured the cross, despising the shame for the joy that was set before him," so may we take up our many burdens of life with the full realization and the happy consolation that there is something, truly something, at the end of the journey.

Cheerfully Submitted in Christian Love,

A. E. HATCH.

Mendota, Ill., July, 1914.



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CHAPTER I.

ECONOMY AND ITS USES.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."—Isa. 55: 1, 2, 12, 13.

The word "Economy" is from two Greek words which mean, "The law of the estate." It is not, let it be remembered, the law of the state, that is, a law that human beings can make or unmake. It is the law of the "ESTATE;" a law which is natural, unchangeable, and that underlies all things. It is, if you please, the law of God.

Thus, domestic economy would inquire into those laws which make for the management of the home. It would ascertain how the best results are to be had with the smallest outlay. To make home comfortable and happy without extravagance is the sphere of the domestic economist. Political economy is the study of the production and distribution of wealth, the laws of supply and demand.

The laws concerning values, money, banking and the like, are the gems for which the political economist is searching.

In all branches of economy, one law must be kept in mind, the law of human desire. The economist does not find his material on man-made statute-books, but in the earnest yearnings of the human heart. The home cannot be happy till the needs and desires of its inmates are reasonably met. There can be no trade, till supply meets human demand. He sings best who can sing and wants to, and so activity is quickened, when possibility and desire meet.

Would you force me to a certain line of action? Get me to want it, and your laws may be few. The school of our childhood had put in some new gravel walks. They needed to be rolled down with the big roller. This, the boys could do; but they did not want to, they did not want to be forced to the work. The school management wisely left the roller where it would be found at the end of one of the walks. And so it was found according to the programme; and the walks were rolled down in play, and leveled off for fun. Yes, we were there, pulling on the ropes. It was great sport and the management smiled too.

Divine economy is the study of the laws of God from the standpoint of human desire. I am taught a religious creed. Does it meet my needs? "God has made a certain promise" it is claimed—Do I desire its fulfillment? Thus, we see that human desire has much to do, in shaping human thought and action.

The Law of Economic Determinism.—The law already discovered is called, "The law of economic determinism." The history of the ages has been largely

shaped by man's struggle for existence, by his attempt to satisfy his desires. The old, Revolutionary complaint, "Taxation without representation," was an economic cry. England wanted to exploit the Colonies; while America wanted a chance for herself. Their desires ran contrary, and the American Revolution was the result.

The old struggle between the King and Parliament was at bottom an economic struggle. Should England exist to meet the desires of one man—the King—or should it serve the needs of many? And for this cause a King went to the block.

A Universal Creed.—Much has been said and written about a perfect, universal creed. Such a creed, if possible, would surely be a blessing. But how is such a creed to be found? It can only be found, when it can be discovered that God's purpose, and man's highest desires are in harmony. We will all be glad to pull on the roller, when we can know that there is joy in the pulling of it.

Now here is a case in point. A priest in New York is a confessed murderer. He slew the dearest one to him on earth. He had taken religious orders under undue influence. He would gladly have been a home-maker, industrious, honest and happy; but the law of a church said, "No—Priests must not have a home, they must live in bachelor's hall." But the law of God would have said, "Yes—It was not good for man to be alone." "Let the elder be the husband of one wife." They say the man is insane, and, insane he may be; but, after all, he is to be pitied who stands where the laws of a church and the laws of God run contrary. Two lives are ruined, because the great economic law has been violated.

The happy harmony is this,
Where duty and desire meet!
I wish to do what should be done;
The laws are few—The way is sweet;

One other truth, thrice happy now!

One other note—The chord's complete,

That other truth is Knowledge fair;
That other note is Vision true;
I want to do the thing I should,
And know the thing I ought to do.

To know and want the thing that's right, The way is plain, the laws are few.

When Duty is the keynote of our scale of action, when Knowledge and Desire make an easy third and fifth in that scale, we have the perfect harmony of the tonic scale. Here are no discords of broken law. In a home where love and wisdom follow right paths, there will be no written code. The neighbors will point to that, as a happy home. But in a public institution, where some have not the knowledge of right, and others fail in desire, there will be rules, and plenty of them. The code is the tuning-hammer which will keep the institutional instrument up to pitch. I once knew a college president who was forever making rules. He, of all the members of the college community, was found to be the most unruly. And so, in the very nature of the case, "The law was added because of transgression."

Three Planes of Human Action.—I know, you will tell me that there are higher points of appeal than the economic; and so, there may be; but, unfortunately, all of us are not there. To do right because it is right, is a very high point of appeal, but all of us are not so highly developed. However we all line up to the "Pie-counter" and the economic law is found to be universal.

Paul speaks of the "Spirit, soul, and body" (1 Thess. 5: 25), and he prays that all three may be preserved. If all can be preserved, they can also be destroyed. He did not mean that there are three men, one inside the other, but he did mean that there are three planes of action possible to man.

The animal has only the physical, or bodily plane. He must have food and water, and such shelter as a right environment demands. But the animal can go no farther.

Man meets with the animal on the physical plane. He, too, must have shelter, food, and drink. Even these, he demands more perfectly, and in greater variety. To these, he adds clothing, furniture, and many other necessities. He has already left the animal far behind; but he does not stop here.

We soon arrive at the next stage, the soul, or mental plane. Here, we study science, literature, and art; and here too, we learn to do right because it is right. This is the plane of our student activities, the Happy Hunting-ground of scholarship.

But why tarry here, at the academy? The chapel bell is ringing. There is still another plane to reach, another height to scale.

This is the plane of the spirit, where we may commune with God. Here we pray and sing Psalms and reach out, by faith, to things unseen; and here, we learn the pleasure of sacrifice. This is the highest point for finite man.—Unfortunately, this plane is not crowded.

The Economic Plane Inclined.—But stand where you will on the planes of human development, be it high or be it low, the economic is never absent, for you will never get out of the realm of desire. The higher you go, the greater will be your needs. Down at Depravityville, the "bum" wants ten cents for another drink. Up at Spirit Lake, the saint would have ten thousand dollars for another house of worship. The economic plane is an inclined plane and the sway of King Need is universal.

Cultivation of Desire.—But human desires may be trained and cultivated. This is the cheering part of it. Evil desires may be conquered, subdued, overcome. Right desires may be improved, strengthened, cultivated, developed. We may not fear the reign of King Need, for we can make his rule just.

Economy a Science.—Science is classified knowledge. The science of any subject, discovers its laws and names its phenomena. Divine Economy is that branch of economic science which has to do with the laws and promises of God.

The Economic Equasion.—Whenever a definite desire arises and seeks satisfaction, I am, to just that extent, out of balance. When that desire is met and satisfied, the balance is restored. Just what disturbance the desire has caused, the satisfaction has quieted. Here is a perfect equasion between the want and its satisfaction. This, we may call, "The Economic Equasion."

One hour ago, I was hungry; a good dinner has made all things right. Hunger, if continued, would have put me out of commission, but the dinner has brought me back to the normal. Last evening was chilly, and I was uncom-

fortable, but my coat restored comfort. Life is made up of a constant effort to balance economic accounts.

Struggle for Existence.—This constant effort to "square accounts" gives rise to the struggle for existence, the paramount conflict of human history. In this war, there is no truce, no treaties, no calling of time. It is the struggle which has determined the course of human affairs.

Perhaps, we should not say exactly so; perhaps, we should not say that the constant balancing of economic accounts is the struggle for existence; but it is, to say the least, a direct cause of that struggle.

Eating my dinner, and putting on my overcoat may not be the struggle for existence, but they did cause me to engage in economic warfare for the obtaining of a dinner and the procuring of an overcoat. We may say, quite safely, that the economic balancing was the cause, and the struggle the effect.

Again, the struggle for existence becomes a new cause of the numberless works of man. Behind our cities, farms, and railroads, behind our factories, mines, and mills, behind our institutions, and our works of science and art, may be seen the strong hand of economic need. As in the first chapter of *Looking Backward*, we see Danger, mounted on the box of the stagecoach, driving, under the whip, the millions of the "must-works" while only the "richenoughs" could ride. Every now and then, the stage would tip; then, some of the "richenoughs" would be forced to take their places on the ropes, along with the rest of the "must-works." When we come to consider the subject of "Life," we shall have further occasion to refer to this struggle for existence.

CHAPTER II.

A STUDY OF HUMAN DESIRES.

"Delight thyself in the Lord, and He shall give thee the desires of thine heart."—Psa. 37: 4.

We are now, to study human desire, and to find out, if possible, the mainsprings of human action. To this point, the advocate, the advertiser, the business man, the publisher, the statesman—in fact all true students of human affairs have been driven for the psychology of their several professions.

Desire the Line of Least Resistance.—We have already learned that desire is the line of least resistance. The want-to is stronger than the have-to. When one says, "Yes, I really want to," you may be quite sure that he will. To draw is stronger than to push, and the whistle calls the dog better than the whip can drive him. We do not force the bear into the trap, but we make the trap attractive with the bait. We do not care to pick up a coal of fire, but we go into the mud for the shining gold-piece. The secret door to the human heart, is the wicket gate, "I-want-to."

Mainsprings of Human Action.—Every act of mind or body has a purpose or cause behind it. We may not

realize the cause, we may hardly notice the act at all, we may have thought of it as a mere mechanical movement, but, when we come to analyze it, the cause was there. You went to your work this morning, because you loved your family, and wanted to provide for them. You moved your muscles a moment ago, because you wanted relief from a position which, if persisted in, would have become distressing, and hope of that relief caused the motion. You stopped to listen to that song, because you enjoy music, and the instinct of joy called your attention. You voted. "No license," because you hated the saloon. You hurried just now across the street, because you feared that automobile. Yes, and it was sorrow that caused you to weep for that loved one. Here then, are the six general causes of human action: "Hope" and its opposite "Fear;" "Love" and its opposite "Hate;" "Joy" and its opposite "Sorrow."

These six general causes of human action may be arranged in three pairs, thus:

First Pair . . . Love . . . Hate..

Second Pair . . . Hope . . . Fear.

Third Pair . . . Joy . . . Sorrow.

Each of these pairs consist of a positive, and its negative. Thus, *positive*, Love; *negative*, Hate. Each positive is an attraction, and each negative is a compelling force. Love attracts, while hate drives me to an action.

The three negatives, hate, fear, and sorrow—the right hand members of our arrangement—are compelling forces, and may be called the causes along the subservient line of action. These all bear the whip of the have-to. We do not welcome them; but they rush into our lives, unbidden.

The positive terms, love, hope, and joy—the left hand members in our arrangement—are attracting influences, and are the causes of the economic line of action. They are the incentives which draw, or attract us to a certain line of action.

Thus, we discover two lines of human activity, the *subservient*, or line of force, and the *economic*, or line of influence, which draws and attracts and inspires activity.

It is not difficult to see that duty will be best performed, when it is drawn along the economic line, or along the line of least resistance.

The Church's Fatal Mistake.—We firmly believe that the church of the first century preached along economic lines. Eternal life through Jesus Christ was pointed out as something worth having. It was worth the leaving of all to obtain. It was so much to be desired, that millions gave up their goods, their homes, and their lives, that they might obtain it. To the early church, that hope was stronger than the lions of Nero. Paul could suffer all things because he had hope toward God that there should be a resurrection.

But this hope did not long remain bright. With the rise of the church to power, wealth and fame, it became forgetful of its mission. With armies at command, swords were cheaper than sermons, and the mumbling priest replaced the messenger of the Gospel. Nations were driven by the edge of the sword into so-called Christianity; and the result of it all was the darkness of the Middle Ages.

Then, at a later time, torture was added to the horrors of war. The Inquisition did its deadly work along the subservient line, by forcing its victims to the decretals of a far-fallen church. Millions of precious souls perished, because they would not give up by force, what they had obtained in the school of desire. The brighter the hope, the stronger the Christian joy, the deeper the love of God in the heart of the sufferer, the more torture and persecution he endured.

Let us be thankful that there came a time when the torture monster was retired from civilization; although the scarcecrow of fear yet stalked abroad. Children were fed on ghost stories, and men were shaken over the hell of the eighteenth century. The literature of Dante's *Inferno* was sanctioned by the theologian; or, rather, that cruel theology furnished the material for the great Italian poet. The lesson of fear was the message of the church. A cruel age, indeed, which reacted in the French Revolution.

But the age of fear is passing—Let us be thankful! The fires of the theological hell are going out; they smolder only in the creeds. The God of love is at last, discovered.

But discovery is not always knowledge. America was discovered for centuries before it became well known. So it is with the knowledge of God. He is not yet generally known as a God of love. The scare-ghost demongod of the past, is hiding the loving face of the real God of the Bible.

But the church has not yet found the "more excellent way." True, the scarcecrows of the past slumber with buried creeds; but the church has not found the line of the least resistance. Religion, at the present, is floating on the sea of uncertainty, subject to the waves of sentimentality. To feel a thrill, a wave of emotion, to hear a song or story which melts to tears, satisfies the church of to-day. But mere sentiment is short lived; it is quickly over. This transient emotion will not well build the church of the future.

What is to be done? Shall we resurrect the scarecrows of the past, or snap again the whip of ghostly dread? No, never! A thousand pities that whip was ever snapped at all. But where is the way out? It will be found in following the line of least resistance, by enlisting the want-to of human desire. Get men to want a thing, give them a reasonable hope of its fulfillment, and they will follow, follow to the bitter end.

A Statement of Universal Desire.—But what are the things which all men want? What are the common factors of desire? We will find an answer to these questions in the "Declaration of Independence." This great state paper is not only the delight of the American heart, but it is now received by the statesmen of all lands, as an authority on the subject of government. Here is the statement:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that, among these rights, are *Life*, *Liberty*, and the *Pursuit of Happiness*; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

These three principles, which the Declaration names as the objects of government, we have capitalized for the sake of emphasis.

Here are mentioned three objects of human desire: Life, Liberty, and Happiness. Let us now briefly consider each of these.

Life Analyzed.—Life is that power which beings possess to think and act. Here is a stove heavier than I, and much larger; but I can think—this stove cannot. I can move

about and do many things. This stove can do nothing of the kind. It is dead, while I am alive. I have two desires in regard to life. I want life to continue, and I want it to continue in the association and esteem of my fellowmen. We desire to live to continue in life, and this want-to is the greatest, and king of all desires. This desire, which may be styled, continuance, we shall call *Life*, in its most proper sense.

But individual life does not long continue. The life of the race is prolonged only by propagation. One generation takes up the thread of history where a former generation lets go of it. The desire of race continuance and race welfare is that social instinct which we call Love. Love is the desire for the well-being of another. It is this instinct which builds society; which erects homes and communities, states and nations. Without love, society would not exist. It is a universal desire of mankind to love and be loved. So few are the exceptions to this principle that they cannot break down the law. We find then, that the component parts of life in its general sense, are life (in the sense of continuance), and love.

Liberty Analyzed.—Liberty is a thing too often misunderstood. It is thought to be "the right to do as you please," but such would not always be liberty. We might desire to do a thing which would injure the liberty of another. To knock a man down, would not be liberty, but license.

If I owned all the land in this county, and if I had the only hoe in the county (allowing the hoe to stand for tools, machinery and means of controlling nature), then, the only way you could continue in this county, would be to occupy some of my land, and use my hoe, on my terms. If you were to work for my employees, you would, sooner or later,

have to deal with me. You would not be truly free. "The king must live of the field," and by the tool or machine as the hoe, the field or the land is controlled. There are, therefore, two necessary elements in the true exercise of liberty—they are *Land* and *Control*.

Happiness Analyzed.—Happiness is also composed of two elements. In order to be truly happy we must have *Peace*: we must be left alone, and be left undisturbed in "the pursuit of happiness." We must, in the second place, have real joy, or something definite to enjoy. "Nature abhors a vacuum," and the human mind refuses to be satisfied with emptiness.

The two economic principles therefore of happiness are *Peace* and *Joy*. Thus we find six objects of human desire: *Life*—in the sense of continuance—*Love*, *Land*, *Control*, *Peace*, and *Joy*. "Liberty and the pursuit of happiness" may be thus analyzed:

Life . . . Life, (Continuance) . . Love. Liberty . . . Land and Control. Happiness . Peace and Joy.

CHAPTER III.

THE GENERAL DESIRE FOR LIFE.

("For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.")—John 3: 16.

All things are real. The unreal does not exist; the very fact of its unreality would prove its non-existence. All real things, as we know them, differ not only in their make-up, but also in the attributes or qualities which they possess. Here is a book; it is red. The book is a real, material thing. But red is no thing at all; it is a quality or attribute which the thing, that is the book, possesses.

All qualities or attributes exist only in connection with real things. We may speak of a red house, a red book, the red race, but never, of a red nothing. That is, the quality red never occurs save in connection with some material thing.

All things are not red. They differ, not only in color, but in many other respects. Whenever we use a word to describe some definite object, we have called attention to some attribute which the thing in question possesses. Even some things or powers to which we give names are in reality but the attributes of other things.

We cannot define electricity. We never see it, or know

of it but in connection with some other thing, as for example, a wire. Electricity is, doubtless, a quality which the wire possesses under certain circumstances.

Nor can we define life. Certain things possess it and certain things do not. Birds live, trees live, men live; but rocks do not. The tree possesses a quality which does not belong to the rock. Life is a quality, an influence, a power, which is possessed by certain things, which we know as living creatures. The rock may change or differentiate by forces outside of itself; but the living being may grow or change from forces within its own organism.

In this section, we are considering life, first in the sense of continuance. It is a general desire of all living creatures that life should continue. From the highest developed, most civilized man, to the very lowest animal creation, there is an instinctive fear of death. That chicken you had for dinner yesterday, shuddered in the hands of the slayer, through fear of death; and the little fly hastened to allude the death-stroke I was about to administer.

Suicide, the Result of Condition.—We have spoken of life, as a general, and not as a universal desire, and it appears in our last paragraph as a universal instinct. We have done this, because we are fully aware that suicide will be brought forward as a proof that the desire for life is not universal. But suicide always arises from an abnormal condition, which, if removed would not result in self-destruction. There is always insanity, despondency, misfortune, or some false standard entering into the case.

General Prince Nogi and his accomplished wife committed suicide, because they still held to the Japanese superstition that they could accompany their departed Emperor to some mythical region. With the Bible teaching of life and death, they would be alive to-day. And it is ever thus. Behind all suicide is the one general cause, the abnormal condition of the mind. But with this condition removed, the instinct of life becomes universal. Under natural conditions, all living beings desire to continue in life.

Life, the Incentive to Labor.—Life is a general, yes, a universal desire, yet life does not continue without an effort. Man must ever earn his bread by the sweat of his face, and if he does not do so, it is because some one else is sweating for him. Life continues because of labor done, and without that labor Life would we forfeited.

The Struggle for Existence Builds Civilization.— It is this very labor for life, this struggle for existence which has given to mankind the many and various works of civilization, and surrounded him with the monuments of art. The house which shelters me, the clothing which covers me, the food which sustains me, the book which instructs me, the instrument which delights me—yes, everything I have to enjoy are all the product of this struggle. It is as Helen Keller has well said, "the hands of the world" which have produced all these things, and strewn my pathway with flowers. I must constantly minister, for I am constantly being served; and so, we are all in this struggle.

Stand, if you will, on the busiest corner of a great metropolis. The streets are full of people, the sidewalks are full of people, overhead, the elevated teems with a vast throng, and the subway is crowded under our very feet. Those stately buildings are full of their toiling thousands. The many noises which come to our ear are the chords and

discords of labor's orchestra. Ask of the hurrying thousands the cause for such haste, and they have for you but one answer—They are working for a living; it is the struggle for existence which has sent them abroad. Out of the wilderness has arisen a Boston, a Chicago, a New York City, a London, in answer to the magic wand of labor. In this human struggle, the virgin soil has been carved into cities and farms, states and nations. They are cutting down the forest, they are delving deep in mines, they are confined for years in office, shop and factory, they are running the swift trains, they are sailing seas afar—all for a mouthful of bread.

Is civilization worth the struggle? Are the comforts we enjoy, are the monuments of human skill, are the institutions of society worth the labor it has cost to produce them? Yes, indeed, they are worth it all. The effort, the struggle, the labor, the toil is all repaid in a few years of life worth living.

Let us suppose that the three score years and ten of human life is all of it worth living—what then? If seventy years of human life is worth the struggle, what would the fullness of a century be worth? What would be the value of Abraham's century and three quarters, or of Methuselah's nine hundred, sixty and nine? Surely this is a safe proposition, that if the few years is worth the struggle, the many years would be worth all the more. This proposition being true, who can place a value on eternity?

Now, the Bible comes to us with an offer of life. "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have *Everlasting Life.*" This Bible promise is the greatest of them all; and this, is a promise of life.

The incentive of the Jewish economy was prosperity in

this life; "That thy days may be long upon the land which the Lord, thy God giveth thee." It is true that prophets and seers of old caught glimpses of the life eternal. From Aaron's rod that budded and blossomed and brought forth almonds, David saw the meaning of life out of death, and could say: "Thy rod and Thy staff, they comfort me." Ezekiel from his "valley of dry bones," caught visions of the resurrection hope. But these were the exception, not the rule. The Jewish hope was for prosperity here and now, and for that prosperity, the Jew is ever striving. We blame the Jews who gave up so blindly their national hope; but what shall we say of those who reject a hope which is based upon "Better Promises"?

But the Christian hope is for life eternal. "The gift of God is *Eternal life* through Jesus Christ, our Lord." This hope we will briefly consider.

Christ died that we might live; not live a long life now, but receive a never-ending life at His coming. "I will raise him up at the last day," is the promise of Jesus. We know that this life is not eternal in the usual course of things, we must die. The Bible teaches that this life was forfeited because of sin; and we can well believe it, for we know there is sin, and that man dies.

The theologian may split hairs over the questions of sin and death; but the student of Divine economy need do no such thing. He knows three things: There is sin in the world, men die, and a very sinful course will hasten death. It is enough. Until theology can find a better answer the economist will be content to let the Bible answer stand.

Of one thing, we are quite sure, that the hopes advanced by philosophy, outside the Bible, are without economic value; that is, they present nothing that man would really

want. The ghost-hopes of the past—who wants them? It would be a misfortune if they were true. Who would desire to be among the shades of hades, or walk the ghost-life of Hamlet's father? Who wants to live the life of the spirit world? In all that we have ever heard of it, there is nothing there to be desired. That "saints go to heaven when they die"—who desires it? It might be accepted rather than a more tropical fate; but really, do we want it?

It is a thousand pities that these spirit notions of eternity have found their way into the professed church of to-day. They do not go well with the plain Bible teaching of resurrection and final judgment. The church is forced into an inconsistent and compromising position before the world.

But the economist is not particularly interested in inconsistencies. It is enough if he know that the go-to-heaven hope is not a thing to be desired. Is death the gate to glory? But we ask the physician to close that door against us. Is death a friend? But we take cod-liver oil to keep the "Friend" away. We all want to live; and we all want to live on the earth; we all want to live a real life, for the ghost life does not appeal to us.

Yes, that is just what we want, and nothing else will satisfy. Of course, we know that this life cannot continue. Death is on our track and of this fact, we are well aware. If we ever live the life that fully satisfies, it must be when we shall live again. Right here is where the Bible offer of life comes in. It is the Bible offer of life that we are about to consider.

The Life Promised in the Bible is Real.—It is the real that actually appeals to us. We want real things. The man who deals in real things is called the "Practical"

man." He looks upon the religious teacher as a dreamer, a mere sentimentalist; and too often he is right.

A friend once said to me: "I look upon the future life as a beautiful dream." I replied, "I look upon the future life as a most glorious reality." Did Jesus die that we might dream? No, He died that we might live. Hamlet preferred to live in sorrow, rather than enter the uncertain land of dreams; and, we think, the majority of us would have chosen the same.

How does the merchant know about the goods he is asked to buy? The traveling man shows him a sample, and he is content. To whom will the traveling man show his samples? To the merchant that is interested in the line. In this way God has acted in showing His resurrected Son as a sample of the resurrection to apostles and holy people who were interested in resurrection matters. Jesus Christ was a perfect sample of the resurrection life. For forty days, He showed His disciples the things of the Kingdom of God. "Handle Me and see that it is I, Myself," He said to them. "A Spirit (phantom) hath not flesh and bones as ve see Me have." Then, in their presence, He ate fish and honey-comb, and they knew Him. A few hours before, two of their number had known Him in the breaking of bread. Mary thought Him to be the gardener, and the two disciples took Him for a traveler by the way. Nobody thought of Him as a ghost. He was alive and well and real, and this thought turned their sorrow into joy.

It has been claimed by some that Jesus, at His ascension threw off His real nature, and became a mere spirit being. But this is but a claim, unsupported by fact. We know that our Lord remained *real* throughout the entire forty days of His manifestation. At the Mount of Olives

on that great ascension day, he was as real and tangible as when He challenged the faith of Thomas, or breakfasted with His disciples by the shores of Galilee. If it were not so, such change would have been of sufficient importance to have required mention. But there is no such mention, and we can safely believe that no such change took place.

Right here, the promise of Acts 1: 11, is worthy of note. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." "This same Jesus" was the promise; not another, not a mere spirit, not a phantom, not a ghost—but "this same Jesus."

The Spiritual Body.—Another difficulty, worthy of mention, is found in a term, used by Paul in the fifteenth of first Cor. "The Spiritual Body." But this seeming difficulty vanishes on closer inspection. A spiritual body would not be a spiritual nobody. Matter is that which occupies space, and a body is a fixed portion of matter. The spiritual is, therefore, not the immaterial, for the immaterial body cannot be. The spiritual body is not composed of spirit, but is spirit-driven. We know that the natural life is supported by the circulation of the blood. No wonder, we are dying creatures! Our lives depend on the most decaying of substances. But Jesus shed His precious blood, and came up on that great Easter, as a body, minus blood. He did not live by blood any more, but by the power of the Spirit of God. A windmill is not made of wind, but the wind makes it go. It is a real mill, though it be wind-driven. A water wheel is a wheel propelled by water, and a steam engine is driven by steam. Likewise a body, spirit driven is a spiritual body. Jesus, at His resurrection, was just such a body. No longer living by the circulation of the blood, He moves by the power of the Spirit of God. It is this spiritual body of our Lord, which as we have seen, was set for an example of the resurrection life.

Notice if you will the powers possessed by the risen Christ, realizing, as we must its close relationship to our own resurrection. He could go and come at will; appear and disappear; He could, in fact, truly say, "All power is given unto Me in heaven and in earth." And this powerful, spirit-propelled Being is set for an example of what you and I may be in the morning of the resurrection.

The Promised Life, Everlasting.—It stands to reason, that if life were worth the living the longer the life, the greater its real value. We have referred to this law before. If three score years and ten is worth the while, a century would be worth all the more. The life of Methuselah, with its nine hundred and sixty-nine years, would be worth five times the life of Abraham with its one hundred and seventy-five years. Other things being equal, the longer the life, the greater is its value. But, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have Everlasting Life."

The word for "Everlasting Life," means literally, agelasting life; that is, life that would last for the age.

If I really possessed it now, it would expire with the end of this age. I would have no claim on life for eternity. At the end of this age, my life would be forfeited. I would have no claim, and no right, to the "Great Beyond." But my claim on Eternal Life, is merely a claim. It is a matter of promise and not of possession. It is good, because God is good, and because He will keep His promises.

But Eternal Life belongs to the next age, to the Eternal Age, to the Everlasting Age, to the Never-ending Age. It may be called *Endless Life*, for it will be a life that will never end. Its only end is its beginning; and then, on and on it will go, a life parallel with the life of God.

No, we cannot conceive of such a life. It is simply beyond us. We only know that its value is as much greater than this life as infinity is greater than any finite quantity. Its value cannot be expressed in figures or quantities or magnitudes, it can be understood merely as of great value.

Eternal life is the only life that can really satisfy. If I had magic power, and I could extend your life six million years, what then? Think of the many achievements you could accomplish, of the fortunes you could accumulate, of the culture you could obtain, of the fame you could win, in six million long years! And yet, when the last year had really come, I can imagine you hunting me up, and making a strong appeal for an extension of time. No, you would not even then be satisfied. Nor would you be satisfied at the end of any finite period. Eternity alone would satisfy. And this is the promise of God: "With long life will I satisfy him, and show him My salvation" (Psa. 91: 16).

The Promised Life, Abundant.—But there is something more to life than mere length. One might live a century of emptiness. The young man of to-day of one and twenty has seen more of life than Methuselah with his nine centuries. Many of us are ill, and lack much that life has for us. Some are defective, blind, deaf, or with mental limitations. They may make up in other things, but there is a lack just the same. The blind or deaf man, if he be wise, knows, only too well, his limit-

ations. Then again, some of us lack opportunity, or what is even worse, we have misused our opportunities. How many of us sigh for opportunities mis-spent, or long for chances in life which were never ours. Even to the best, life's chances are limited.

I once talked with an aged Professor, a man who had been my instructor in college. He said to me, "I am an old man. I have had many privileges. I had the opportunity of college which my brother did not. I have studied in Europe, in Paris, in Berlin, in Athens, I have had a good library. I admire pictures, and have had them. I have studied birds, and have made a large collection. And yet, I am not satisfied. I am going down to the grave with vast opportunities still beyond me, and still untried."

This life, at its best, does not satisfy. We still want more of it, and we want more while we have it. But there is a promise direct from the Giver of Life—"I am come that ye might have life and have it more abundantly" (John 10: 10).

I once heard a story of Daniel Webster which illustrates in a way, the abundant life. When Daniel was twelve years old, he was taken by his father to a religious service. In that early day, meetings were often held in kitchens, barns, and schoolhouses. This meeting was in an old New England barn with its scaffold and hay and overhead beams. When they returned home Daniel explained to his father the construction of the barn and all its surroundings. He had reckoned up how much hay could be stored there, and how many head of cattle could be wintered. His father chided him for looking about and not listening to the sermon; but the boy said, "Father, did you enjoy the sermon?" "Yes," was the reply, "you should have been listening." "But father," said the boy, "do you

remember the text?" The father did not, he only knew that it was an excellent sermon. Then the boy who had noticed so carefully the barn and its surroundings, stepped to the end of his father's kitchen, and to his father's surprise and great delight, he almost reproduced the sermon. There, was a very abundant life, a life so full, that it produced the statesman whom the world was afterwards to know. So the life, Bible-promised is to be not only long but full. Long as eternity; and full as infinity.

Life Without Sorrow.—There is a negative, and yet a very useful way to look at the life eternal. I suppose it would be possible to put around St. Peter's Cathedral in Rome a blackboard with the names of accidents and diseases and sorrows and afflictions to which mortal flesh is heir. They are more than can be numbered. There are diseases, whose names are known only to the medical profession. There are sorrows which only the deepest philosophy can name. We often suffer things we cannot name ourselves, we only endure them. But in the morning of the resurrection, to those who are found worthy of life, the all-conquering Christ will erase the whole board. He will take away the very causes of sorrow. All tears will be wiped away, for there will be nothing in heaven or earth to cry about.

Good Health.—What is good health? My wife once put to me this question. I merely said, "To be well is good health." "Very true," she said, "but that is not the best way to look at it. You are well when you are unconscious of self. When you do not realize that you have a head, that you have lungs, that you have a heart; when all these functions go on and do their work, and do not tell you of it.

you are in good health." Normally, her definition of health was very good. The sick man, however, may be unconscious, and not realize his condition. That is the other extreme. But to be fully conscious, and yet unmindful of any human organ would indeed be health. It will be just this way when tears are wiped away. Unconscious of our organism, we shall have the fulness of eternity in which to be conscious of all the glorious provisions of the Heavenly Father.

The Law of Similarity.—We have found that the Bible offers life. It is life we want, and life is in the promise. In our study of that life we must be governed by the things we know of this life. There is no other way for us to study it. We must enter the unseen world with our knowledge of the things that are seen.

When I began to study geography, I learned about the Desert of Sahara. My teacher told me that it was a place of sand, where the sun shone hot, and very little grew. Back in Auburn, Maine, was an old sand bank where my sister and I had played in childhood. That sand bank was all I knew about sand; but it was enough to introduce me to the Desert of Sahara. Since that time, it has been my privilege to travel on the great American Desert. I have spent weeks among the sand hills of Nebraska. But my first lesson in the Auburn sand bank was sufficient to introduce me to the subject. This law Paul lays down in Rom 1: 20. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

We shall have occasion to use this law very much. In a future chapter, armed with this warrant, we shall invade

the realms of the *Unseen World*. For the present, we shall be mindful of the law in the study of life.

Life, as we know it, demands three things—Organism, Environment, and Correspondence.

1. Organism.—Every living being is organic, or has organs to perform the various functions. This is not true of a rock; for a rock has neither life nor organism. But where life begins, there special organs begin. All living creatures require food, and in the living cell the mouth and stomach first appear. From this point, up to man, organs continue.

And when the Bible speaks of the angels, they appear as organic beings. They are never ghosts nor ghostly. To be ghostlike is not the Christian's hope, but the heathen's fear. The resurrected Christ was still an organic being. He said, "Behold, My hands and My feet, that it is I, Myself." Could anything be plainer! Christ was real, and therefore organic, and He was set as an example of what the resurrection life is to be.

2. Environment.—Every form of life has its proper environment, and outside of that environment, the life does not continue. Environment means surroundings, and without proper surroundings life will cease. The writer was fishing on Grand Lake in the State of Maine. We brought in a beautiful trout. Death soon followed. A fish, out of his environment had died. If the canoe had been upset we would have been precipitated into the fish's environment, and would have died also. Man is a land animal. Living on the surface of the earth, at the bottom of an ocean of air, man is in his proper place, and we do not know of him anywhere else. It is thus, we shall find in a future chapter man's desire for land.

3. Correspondence—The organs of life are made to correspond with certain conditions in the environment. The tree has leaves: the leaves take in the air; the air is adapted for the leaves, and is helpful to the tree; thus the tree lives because its organs correspond with their environment. Man has lungs; the lungs are fitted to receive the air; the air is adapted to fill the lungs, to cleanse the blood, and thus to continue life. But without the lungs life is gone. Or if the lungs and the air is interferred with, death will follow. Mr. Herbert Spencer has well said that if the organism could continue, and if the environment could continue, and if the correspondence could continue. Life would be perpetual. We shall find all this in the promises of God. We shall come to learn in the Divine Economy. that real life connected to real land by real correspondence is the hope of the Christian.

Life as a Social Instinct.—Thus far, we have considered the life of the individual from the standpoint of mere continuance. We are now to study it as a social instinct, which we call *Love*.

At the very foundation of society is the element of love. Without it the social order would go to pieces. We would not live in tribes, or states, or nations, but as individuals; each would pursue his own course, to the detriment and injury of all others. The bear builds no society, because he does not know love, and the eagle is the anarchist of the skies. Some orders of animals know love to the extent of companionship; sheep, goats, and cattle build a herd civilization. They prefer to be together. But man goes farther, he forms the family, the clan, the tribe, the community, the state, and the nation, all because he knows more about love than do the lower orders of creation.

Love Defined.—But what is love? It may be stated, in this general way, that love is the desire for the well-being of another. When one takes into consideration the interests of another, then love is begun, and each act performed for another's welfare is an act of love.

Love and Lust.—Right here, we may draw the important difference between love and lust. Any act, however kindly bestowed, which is only meant to gratify self, is an act of lust. Any act which had for its purpose the benefit of another, is an act of love. Back of the act, must be the desire for the well-being of another, in order to pronounce it an act of love.

Love and Charity.—Love is more than charity, for charity may be bestowed with no loving purpose. It is very kind for a Chicago Catalog house to ship mission boxes to the Orient free, but it may not be an act of love, but a shrewd scheme of advertising; yet it is charity, nevertheless. A man may endow a hospital as he would provide a tombstone for himself, merely as a memorial. Such endowment would be a work of charity, but it falls short of being a work of love. The right concept of the thirteenth chapter of 1st Cor. is obtained when the word translated "charity" is rendered "Love."

Love a General Term.—There are many kinds or forms of love. Love of parents for children, or parental love; the love of children for their parents, or filial love; the love of companions in marriage, or conjugal love; the love one may have for his community, or public spirit; the love of country, or patriotism; the love of God, or religion. All these, and many others, are forms or kinds of love.

The Language of Love.—Now, we know that each kind of love has its own language or method of expression. A mother may speak of her child as "little lamb," but she would hardly use this expression concerning her husband, though her love for him may be equally great. Companions in the home may use such expressions as "dear" or "darling" but our love of country would be expressed in no such way. We would express our love for country by "Three cheers for the red, white, and blue."

Sentiment and Sentimentality.—Right here, we may draw a difference between sentiment and sentimentality. A sentiment is a useful or noble thought expressed in beautiful or well-fitting language. Whenever it is misapplied, or a term which would befit one specie of love is used in expressing another, then it falls into sentimentality, and defeats its own purpose. The cause of religion is often injured in this way. When the love terms of the home are drawn into public life and used in open meetings to express our religious emotions, difficulty arises.

The use of the term "Dear Lord" is a matter in point. The term "dear" is primarily a term of value, and should not be used of the One who is beyond value. This term should be used only of an equal, or an inferior. We may say of an equal "my dear brother" or "sister," of companion or of an inferior, we may say "my dear child," or "servant," but we should never use that term concerning a superior. The Mayor of Worcester would not welcome the President in a public speech by saying "Welcome, dear Wilson," and it follows then that we should never speak of God in this way. We are aware that the Bible speaks of our being translated into the "kingdom of His dear

Son," and so Christ is God's dear Son, but He is my Lord, and I should reverence Him as such.

It is true that the Bible uses the terms of home love to express God's love for His people, or Christ's love for the church. Christ is the Bridegroom, His church is the bride, and these terms may be used in a general way, but in all public meetings or religious services, this relationship should be labelled, "Handle with care." We have known the cause of Christ to be brought into disrepute in this way.

Love a Corrective.—Love often does the thing which seems hard and unfeeling. The mother loves the child as much in correction as she does in her terms of endearment. When the judge sentences a man to a term in prison, it is not that he hates the criminal, or that society hates the criminal, but because it is best; best for the prisoner, and best for society.

I once visited two homes in the same township. In each of these homes was a blind boy fourteen years of age, who should have been sent away to the State school for the blind. In the first home, we met with a very cold reception. The mother informed us that she loved her boy too much to send him away. The real trouble was that she did not love him quite enough. That was a selfish love which did not take into account her child's best welfare.

In the second home we found a family of a far higher type. They too were grieved over the necessity of sending their child away; but they knew that it was best. Their decision was quickly reached, and in less than one hour, the papers required by law had been properly filled. Thanks to the Kansas law, we were enabled the next day to revisit the first family, and compel by force what love had failed to accomplish.

Love and Pleasure.—The end of true love is pleasure. and the highest pleasure in the world is obtained when one not only receives pleasure himself from a certain act, but realizes that he is bestowing pleasure upon another. The father was glad to get a new piano for his daughter; because he loved her; it was a joy to provide for her, but he obtained that higher pleasure in the knowledge of the pleasure it was bringing to her. Love begets love. An act of love, if it be really an act of love, should find a responsive chord in the second person. To receive an act of love and not to respond to it is ingratitude. In common society it would be considered as an offense against good manners, and right living. As we carry this principle out, and we learn that "God so loved the world that He gave His only begotten Son," such love should beget a responsive chord in us, and it is surely no light offence to be ungrateful in regard to this great sacrifice.

The Love of God.—The love of God is manifested in all His works. Perhaps we may not see it at first, but it will be found when we rightly look at it. When man fell into sin, God sent him forth to toil, and grind, and earn his bread by the sweat of his face. This seems to be a penalty, and no love behind it. It seems that way, but in reality it is quite different. We sentence the criminal to labor in the penitentiary not because we hate him, but because society loves him. It is better for him as well as for society, that he labor. Man was a sinner, and the best thing for his own welfare was to set him at work. Some of the acts in the Bible do not seem to be very loving. When God sent the children of Israel to destroy the Canaanitish tribes, the act does not seem to be loving, but that is because we do not know the Canaanites. One glance at their religion and

their custom of infant sacrifice, and we are quite sure, that destruction was as good a state as the Canaanites were capable of. One thing we know that what the children of Israel failed to do, civilization, through several centuries, finally accomplished. It actually did destroy those tribes whose customs were so cruel.

Love Greater Than Accomplishment.—In the 13th Chap. of 1st Cor., Paul is showing what he calls, "The more excellent way." It is the way of love, and it is higher than all accomplishments or spiritual gifts. To be able to preach or to sing, or to heal the sick, or to be powerful in prayer, are all beautiful gifts. It is a wonderful accomplishment to speak many languages, but without love they lose their value. In all religious work, we should ever keep this in mind, that love is the more excellent way.

Love the Foundation of the New Covenant.—When the children of Israel came out of Egypt, God gave them a code of laws based upon the Ten Commandments, as a constitution. This was their covenant (Exodus 34: 28). But Christ was the Prophet which was to give them a higher law, and this law is stated in the 22nd of Matt: "Thou shalt love the Lord thy God . . . and thou shalt love thy neighbor as thyself." This is the constitution of the New Covenant. It embraces two relationships, love to God, and love to our fellowmen. Upon this constitution rests the whole system of Christian duty. It is this covenant which James calls the "royal law" and the "law of liberty." Paul speaks of this law when he says, "Bear ye one another's burdens, and so fulfill the law of Christ." With the Ten Commandments in mind, Jesus says: "Another commandment I give you, that we love one another." This has been called by some the eleventh commandment.

The Law of Love.—Some have objected to the idea of the future kingdom because they argue that a kingdom would demand laws, and laws would demand penalty. This position may be well taken by some one who does not know the law of love; that law demands no penalty. The husband goes to his shop or office and the wife goes about her daily duties, and the children attend to their school work, and penalty is not thought of, in fact, the law of love will just about keep itself. The future kingdom, as we shall see, is based upon this law of love. It demands no penalty. The kingdom occupied by willing subjects and presided over by a loving King, will need no jails nor penitentiaries.

Love, the Greatest Thing in the World.—As we have seen that love at the foundation of society is the element of law which needs no penalty, we may learn of another truth which will make love the greatest thing in the world. Love is ever to continue. There will be a time when faith will be lost in sight. The Lord we now believe in, we shall see, so we shall need no faith, then faith will be fulfilled. "What a man hath, why doth he yet hope for it?" Hope fulfilled is no longer hope, but realization. But there will never be a time when love shall be abolished. It will be in the future kingdom, as it should now be in the church, the foundation of law itself.

Love Makes Life Complete.—Life without love would not be life in its truest sense; it would be but mere existence. The unlovely and the unlovable can have no true place in society. A life which knows friendships and is susceptible to the power of love is a life worth living.

Inequalities In Love.—It is a mistake to think that love in its fulness means that we shall love all others equally. Neither in this, nor in any other world would such a condition be possible, or even desirable. It will always be true under any condition of life that some minds will be more congenial than others. As love is the desire for the well-being of another, the claims of true love are fully met when I desire the well-being of every other living person. I might not choose all for my companions; but I fully desire their welfare. What more can be demanded of me than this, that I desire the very best things for every other member of the race? When I desire their welfare. When I desire the ill will of no one, but rather their best good, though I would not choose them all for friends and companions, the claims of love have been fully met. Neither in this world, nor in the world to come, can love be greater than this, that I fully desire the well-being of every other member of society, and every other member of the social order is like-minded. This would produce a perfect society where strife and ill feeling and wrongdoing would be unknown. Such is the Christian's hope of life in the world to come.

CHAPTER IV.

THE GENERAL DESIRE FOR LIBERTY.

"If the Son therefore shall make you free, ye shall be free indeed."— John 8: 36.

There is no greater desire of the mind, than the desire to be free. Even the animals instinctively avoid confinement. Only after many generations have the domestic animals learned to be subject to man. The history of the ages has been an account of the struggle of the races for the precious gifts of liberty. From the absolutism of Egypt and Babylon, society has been evolving toward the democracy of the twentieth century.

There are three ideas or theories concerning liberty which we must briefly notice. First, personal liberty, which is the notion that every person should have the right to do exactly as he pleases. It is easy to see that such a notion would lead, in the final analysis, to a state of anarchy. The conditions of the animal world would be brought about where the strong overcomes the weak. This is not liberty in the true sense, but license.

Secondly, civil liberty, which is the right of every one to pursue whatever line of action he may choose, provided it does not conflict with the law of the State. Under the conditions of civil liberty, opportunities may not be equal; but the State guarantees to every one the right to follow any line of action which is open to him, if the act be only legal.

Thirdly, economic liberty, which opens to every one all the opportunities which the State is able to grant. We have already seen that there are two elements necessary in the enjoyment of economic liberty, they are land, and the use of such tools and machinery as will control the forces of nature. Whenever these elements are lacking, the liberties of a people are soon destroyed. In every nation where a small per cent, of the people possessed the most of the land. there has always been disaster and the overthrow of the kingdom itself. This law was especially true in Babylon, Persia, and Rome: for in each of these countries, at the time of their downfall, less than one per cent, of the people owned over ninety per cent. of the land. Under the conditions of our later civilizations, we are coming to learn that the private ownership of machinery is likewise disastrous.

In the present chapter, we shall study the elements of economic liberty, namely, land, and the control of the forces of nature. This latter element, whether accomplished by machinery, or by physical forces or by those influences which we call spiritual, we have denominated as "control." Thus, we will begin with the study of the general desire for land.

This general desire for land, we have already foreseen in our study of life. Man, as we have studied him, is a land animal; the earth is his natural environment; away from the earth, he cannot live. The study of land, as an object of human desire, comes to us naturally as the next step in our journey, As it was in the study of life, so is it in the study of land; that general desire is really universal. Access to land we all must have, and without it, we would starve to death. You may live in a palace, but your life can be easily traced back to the field. We may not see the Wisconsin cow which feeds the Chicago baby, but she is there just the same; and should the cow go dry, or the pasture of Janesville fail, that baby goes hungry, and there is no help for it. The only thing which will keep the child alive is a fresh cow from another pasture.

Let us put this desire to the test—a real estate man comes along. He is agent for some great land company. Good homes are to be had in California or Texas—good water—sure crops—long seasons, with no winter to speak of—there are low rates of passage, and easy terms.

The largest opera-house in our city is quickly filled with an excited and interested audience, to hear all about it. Even good church members, who are too busy to come to prayer-meeting are seen in large numbers at the land-meeting, for that is business.

Let us suppose that I possess magic-power. One touch of my wand and the desired thing is accomplished. Armed with this power, let me come to you and say, "I will touch you with my wand, and you shall be forever like a fish. You shall live out here in Memphremagog Lake; nobody shall ever catch you; you shall bask in the sunlight; you shall dash about forever." But you say to me, "Oh, no. Do not touch me with that wand; I do not want it, I would not live forever as a fish." And so, you would not.

But let me come to you again, with an entirely different proposition. "Let me touch you with my wand, and you shall live forever in the sky. Yes, you shall live beyond the skies. Beyond the bounds of time and space. You

shall sit on the clouds and sing sonnets to the moon. You shall live forever, an inconceivable, incomprehensible, invisible, indivisible, uncompounded immateriality, a mere zero." And you say, "Oh, no, touch me not! I do not want to live in the sky." And you are right. The sky without a good airship is desired by none.

I used to sing, "I want to be an angel," but that was because I was a child, and spake as a child, and understood as a child, and some one told me to sing it. But, really, we want nothing of the kind. It is a home right here that we want, and for that home, we will put forth our utmost endeavor.

When we allow nature to testify in the court of desire, it speaks out loudly for land. Man on earth, is in his natural place. All life, as we know it, requires food, and man is no exception. You will not find him very far away from his food supply. For this purpose was man created that he might inhabit the earth. God has said. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it: He established it, He created it not in vain, He formed it to be inhabited: I am the Lord, and there is none else" (Isa. 45: 18). God's purpose in creating was to have a world, clothed with vegetation and peopled with animal life, of which man was to be the ruler. "And God said, Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26). Here is a statement of God's original plan. Man, in order to be earth's ruler, must be earth's inhabitant. He must live here, if he is to rule here.

This original plan of God, deserves a passing no-

tice. It was the purpose of God that man should live here, and rule creation. "But man has sinned, and the plan is changed," you will tell me, "to save him it will be necessary to take him away to heaven, or to some realm more spiritual." Then, I am to understand that God's original plan is defeated. Because of sin I am to understand that man cannot have the earth, the home for which he was made, and the home he really desires. No, he must be caught away to some ghost home, some spirit-world, some place in the realm unreal and undesirable. If this be true. then is the original plan of God defeated. But let us say that God's plan will not be defeated. His purposes may be delayed, but not destroyed on account of sin. God's plans, like Himself, will endure through the ages. Man cannot overthrow them; sin cannot destroy them. There is still land in the promise. We do not find that promise in human philosophy, but in the unchanging word of God.

The Promise Made to Abraham.—It is to the life of Abraham that we must look for the promises, as the Apostle Paul has said: "Now unto Abraham and his seed were the promises made" (Gal. 3: 16). These promises we are now to consider.

In order to study these promises, we must first understand what is meant by the term, "Seed." This term is used in three ways: First, the "Seed" according to the flesh, the lineal descendants of Abraham. "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, Who appeared unto him" (Gen. 12: 7). Second, the Preeminent "Seed," that is, the Messiah, or "Seed" that was promised. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many;

but as of one, And to thy seed, which is Christ" (Gal. 3:16). Third, the general or acquired "Seed," the people of God. "And if ye be Christ's, then are ye Abraham's seed, and heirs "according to the promise" (Gal. 3:29).

It will be noticed that in such promises as Gen. 12: 7, Abraham is not included. That was the promise made to the lineal seed of Abraham the Hebrew, or Jewish nation. That promise was of the land of Canaan, and was literally fulfilled in the case of the great people of Israel. "Thou art the Lord the God. Who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed Thy words; for Thou art righteous" (Nehemiah 9: 7, 8). Thus Nehemiah realized that God had already fulfilled His promise to the lineal seed of Abraham. Of that promise, Abraham was not and could not be, a sharer. But there was a still larger promise which was to include the father of the faithful. himself.

It is this larger, and as yet, unfulfilled promise, which we are now to consider. That promise is stated in Gen. 13: 14, 15. This promise is to include Abraham. It can never be fully carried out without him. Yet Abraham never received that promise, nor can he without us, the faithful of all ages. "And these all having obtained a good report through faith received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11: 39, 40). This promise includes the possession of the whole world (Rom. 4: 13).

It is this which is to be fulfilled for the saints of the Most High, at the end of Gentile times (Dan. 7: 27). Of this promise, David sings in the thirty-seventh Psalm; and Jesus attaches His royal seal of approval in Matt. 5: 5.

This promise was doubly confirmed to Abraham. First, by the solemn oath of Jehovah (Gen. 22: 15–18). That God will keep His mighty oath, we cannot doubt. Second, by the Divine passage of the altar, as in Gen. 15. Of this service, we must speak more particularly.

The Passage of The Altar.—This, we understand, was the carrying out of a very ancient custom. It was used to strengthen or confirm a contract. The party to whom the promise was made would slay a beast, divide it into pieces, and lay those pieces upon an altar, in such a way, that the promiser could walk across the altar between the pieces. This act was intended to say, "If I fulfill not this, my solemn promise, then I will be slain and cut in pieces, as is this beast." Jehovah takes advantages of this bloody custom to emphasize the immutibility of His promise.

Abraham is to take a heifer and a she-goat, to represent the church of the two dispensations. He also takes a ram, which represents the "Lamb of God that taketh away the sin of the world." There was also, a turtle-dove and a young pigeon. The beasts he divided, but the birds he divided not. Beasts live on the land, and land was in the promise. Birds live in the sky, and the promise was not of sky, but of land. This may account for the difference.

All day long, Abraham watched his sacrifice, and kept away the fowls of the air. This was to teach a valuable lesson. It virtually said this to Abraham: "Abraham, you will not get your promise fulfilled now, not in the day of the

life." And so, Abraham passed through the "horror of great darkness" and "deep sleep," as of death, then God talked with him, and he was taught that God would speak to him, and fulfill His promise when he had passed through the day of this life, and had come through the "deep sleep" of death.

And in the symbol of a smoking furnace and of a burning lamp, God passed between the pieces of Abraham's altar. Thus, by His act, God said this to Abraham: "Abraham, if I do not fulfill My promise, then I will be slain and divided, as this beast is slain and divided."

You will surely say to me, "God cannot be slain and divided, God cannot break His oath." All very true! But He can break His oath, and He can be slain and divided, as easily as He can fail to keep His promise.

Deed and Abstract.—A deed is a legal paper, an instrument for the transfer of real estate. An abstract is a summary or review; in real estate, it is a review of all the transactions affecting a certain piece of land. In many of the Western States, it has become customary to give not only a deed, but also an abstract giving the proprietary history of a farm or other real estate.

In our present investigation, the land in question is the earth the creation of which is recorded in the first of Genesis. It is this earth in which we are so much interested, because it is our natural home. Its ownership is a matter of supreme importance to us.

The earth is the Lord's, for He made it (Isa. 24: 1, 2). He has never surrendered His right of ownership. I may think, I own a piece of land; but nature may make it into a lake to-morrow, or place a volcano there, and will never

consult my deed. Our right to property is only as good as the civil state, under whose laws we acquire it.

The earth is the Lord's, but earth is not His home. He is, as we are taught to address Him, "Our Father Which art in Heaven" (Matt. 6: 9). Solomon said, "Then look Thou from Heaven, Thy dwelling place." Heaven is God's proper home, as is the earth the proper home for man.

This divine deed of transfer is to be found in the third chapter of Galatians. In verse 16, the promised Seed is Christ, and He is made a partner with Abraham in the promise. In verse 29, all who are Christ's are included as heirs to that great promise.

This deed is sufficient to grant to every true Christian, a part in the Abrahamic inheritance. It also, just as clearly, denies that inheritance to every one else. This deed is not recorded at some human county seat, which may at almost any time fall into the hands of an enemy; but this is the Word of God, which is settled in heaven. When William the Conqueror subjugated England in 1066, of what value then were all of the Saxon claims? They were written out of court in "Doomsday Book." Now the advice of Christ takes on a new meaning (Matt. 6: 19, 20). It is in this way that Peter speaks of the inheritance as reserved in heaven (1Peter 1: 4).

We must remember that as is our personal title to land, so is the right of states and nations. The power that has made all these nations is the power of the sword. But God is mightier than the sword. The procession of the nations have but carried out His prophecies, nor can they go beyond them. The Divine grant of legal succession is to be found in the great image of Dan. 2. We are, even now, in the clay-and-iron days, and there can be no doubt of it. The greatest of human structures of our day are of steel and

cement—clay and iron. And so is human society between the clay of republicanism and anarchy, and the iron of the military and the throne. The next transfer is for the "God of Heaven" to set up a kingdom (Dan. 2: 44).

As for the abstract, that is to be found in the Bible itself. The story of the Bible is the story of the earth, as well as of man who lives upon it. We will cull a few facts:

"The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men" (Psa. 115: 16). This brief statement comprehends God's real purpose with this earth. The earth is still the Lord's by the right of creation (Psa. 24: 1, 2). But He made it for man; He made it to be inhabited. Man, at first, was given dominion over the earth and over the forces of nature (Gen. 1: 26-28). Man was never earth's proprietor; but he was to be earth's ruler, as a steward. Holding this stewardship man was "probated," and put to the test of his loyalty (Gen. 2: 16, 17). All too well we have learned how sadly he failed in Gen. 3. This race-including failure, carried man, with his dominion, under another power, the dominion of evil (Rom. 6: 16); but earth's usurper is to be crushed under the heel of "The Seed of woman" (Gen. 3: 15; Rom. 16: 20). This probationary dominion which man gave up to Satan, seems to have a time limit (Matt. 8:28,29).

But man was to find in the Son of man a redeemer. The death of Christ not only obtained pardon for sin, but it brought back to us the power to once more possess the earth. When Adam fell, the earth was put under the curse of thorns and briers. Man has had to struggle with the forces of nature and earn his bread by the sweat of his face, because of this curse. But Jesus wore the crown of thorns and held in His hand the reed of mockery. Thus

Jesus went under the curse to purchase the possession which was under the curse. Man ate of the wrong tree and sinned; Jesus died on a tree for sin, and the debt was paid. It is thus that the earth is to be redeemed as the purchased possession (Eph. 1: 14).

Control of The Forces of Nature—Having considered briefly the general desire for land, we are now to consider that second element of economic liberty which we have called the element of control. This simply means that, as in the case of Jesus, so will it be with the host of the redeemed; they will fully control the natural forces which, in the life of Jesus, we call miracles. The prophet Micah has said: "And Thou, O Tower of the flock, Strong hold of the daughter of Zion, unto Thee shall it come even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4: 8).

We have already seen that man was created to inhabit the earth. Land is his natural environment, and we have furthermore learned that his proper place in the original plan was for rulership. Man was created and placed in Eden to dress the garden and to keep it. The forces of nature were put under his control. The trees of the garden were made to provide fruit, and satisfy his desires for use and beauty. At his command, the animals gathered, and he named them according to their traits. He was in fact, earth's ruler.

But we have seen how this plan was destroyed. Man lost his control over the forces of nature. He could win them back only by toil and labor. Ignorant of the very forces he was created to dominate, he was driven forth from his Eden home.

But we early see him striving for control. Sometimes,

he would strive to control nature, and at other times, to control his fellowmen, but it was ever his desire to control.

Man without the element of control, has ever been a failure. Before the flood of Noah, there were no governments. Man neither controlled nature, nor his fellowmen, nor himself.

With the increase of the race after the flood, we see the birth of nations, and man's struggle for control has gone on from that date to this. Human governments, which have ever been backed by the power of the sword, are examples of man's struggle to control his fellowman; while inventions and improvements along the line of the natural forces demonstrate man's power to control nature.

The Double Struggle.

Thus, we see that in the warfare of humanity, there has been going on a double struggle. First, man's desire to control his fellow. This has seemed, at times, necessary, for out of it have grown governments, but the pathway of this struggle has been along the line of war, and conquest, and bloodshed. Second, man's desire to control nature. This desire has sometimes been frowned upon by the soldier, and the ruler, and the priest, but it has led the race along the pathway of inventions, improvements, and peace.

We can easily see that the latter phase of the struggle is along the line for which man was divinely created. Every time a new invention is devised, by which the forces of nature are brought under man's dominion, the race takes a step forward. As the land was necessary for man's food supply, so the tilling of the soil became necessary.

How do we control nature? The first man who tilled the soil, however primitive may have been the means employed, was controlling nature. He may have used a rude stick for a plow, or a piece of stone for a hoe or pick. These tools were the primitive machinery of the farm. The whip in the hands of the shepherd, was the means by which he controlled his flock, and the hammer in the hands of the primitive blacksmith was used to make the obstinate metals yield to man's control. Tools and machinery, then are the means which we use in our rulership of the forces of nature.

We even put natural forces into control of other forces. By the power of steam, we operate a pulley which overcomes the force of gravity. Thus, steam and electricity, as well as the wheel and lever, are instruments of control.

Dominion by Promise.

"And Thou, O Tower of the flock, the Strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem" (Micah 4: 8). This is a promise of the return of the first Dominion, but what is this Dominion? It was the power to control nature, to dress the garden and keep it. It was the Dominion that he lost through sin, and this Dominion is promised to one who is called "The Tower of the Flock." The Christian will recognize that this is a reference to the Messiah, to the One promised in the Old Testament, and manifested in the New. Jesus is the Tower of the Flock. He presents Himself and His flock to us in the tenth of John. It is He, of whom the Psalmist sings as our Shepherd. Yes, as Shepherd, and Keeper, and Door, and High Tower, Christ is all and in all.

In the eighth Psalm, David sings: "What is man, that Thou art mindful of him? And the Son of man, that Thou visitest Him, for Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor.

Thou madest Him to have dominion over the works of Thy hand; Thou hast put all things under His feet." We may well raise the question, of whom is David singing? This question is answered by Paul, in the second chapter of Hebrews.

Paul makes the above quotation, and then says, "For in that He put all in subjection under Him, He left nothing that is not put under Him, but we see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for every man" (Heb. 2: 8, 9). Thus Paul tells us that Jesus is the One who is to have the dominion. We do not see that dominion yet, we see Him as a conqueror over death.

But over what is He to have dominion? It is thought by some that the dominion of Christ is merely spiritual, that He always will be as He now is, a mere moral force in the world. He is set forth by the church of to-day as merely a moral example, as one who is to rule spiritually, but David does not talk that way, for he goes on in the eighth Psalm to tell some of the things over which Christ is to have dominion. He names them as follows: "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Psa. 8: 7, 8). This looks like a control of the very forces which Adam lost. It is in fact, a statement of earth-rulership.

Jesus Put to the Test.—In His lifework, Jesus went about doing good, but the good He did was not merely from sentimental reasons. True, He pitied the sick, and wept at the grave of Lazarus, but His mission was far more important than mere sentiment. The miracles

of Christ as well as all of His works, were put forth that men might believe in Him. They were the credentials of a divine message. Jesus enforced His words by His wonderful works.

Again we see a higher use for the miracles of Jesus. They were samples of His power to control the forces of nature. When He turned water into wine, nature was obeying Him. God, through the forces of nature, is constantly doing this very thing. The showers of April, by means of a grape vine, become the wine of October; but at that marriage, nature's Lord was present, and without any grapevine, the water became wine at once. In both cases, it is divine power.

Again we see Jesus on the Lake of Galilee. The waters are disturbed. There is a great storm, the wind blows, and the waves run high. The Lord of nature is appealed to. He arises and says: "Peace, be still," and there is a great calm. Again nature has obeyed Him. When the flood subsided, God promised that the earth should not again be destroyed by a flood. All storms were to clear away, but this one cleared away very suddenly, for the rightful Ruler of nature was there.

At the word of Jesus, the fig-tree dried up, and withered away. At his command, the net was filled with fishes, the sea was made to bring to Peter the price of the tribute money; and the untrained mule on which Jesus rode into Jerusalem, was undisturbed by the cheering multitude. These were all demonstrations of His power to control nature.

We see Him also in the struggle with infirmity. He made the blind to see, and the lame to walk, the deaf to hear, He healed the sick, and cleansed the leper, and even raised the dead. By these acts, He proclaimed that His

Kingdom having been established, there should be no blind, nor deaf, nor lame, nor leper. With the dead all raised, the cemetery will go out of use.

But in Christ's resurrection, is seen His greatest victory. Here, He conquered man's arch-enemy, death itself. Here, also, the Roman guard, as an expression of human power, were like dead men. The great stone was rolled away, and the Roman seal was broken. Rome, earth's mightiest conqueror, was set at defiance, and thus Jesus in His resurrection, "spoiled principalities and powers."

We find in the royal grant of the nations, as outlined in the second and seventh of Daniel, that this dominion which man lost by sin, and which Jesus redeemed on Calvary, is to take its natural place in the procession of nations. When Rome, the last Gentile kingdom, shall have been fully overthrown, and the God of Heaven sets up a kingdom, then it is written, "And the kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Moral Obligation.—Our Lord invites his people to share that dominion with Him. "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3: 21). It will be seen that to share such dominion would involve great responsibility. The power over the forces of nature would not be safe in the hands of anyone who was wickedly disposed. God cannot trust the full control of His universe in the hands of sinners. Sin is rebellion against the laws of God, and He cannot deliver over His laws to rebels.

It is for this reason that the Christian is entreated to develop a right moral character, that he may be in harmony with Christ, of whose dominion, he is to be a sharer. As the apostle Peter well says: "Seeing, we look for such things, what manner of persons ought ye to be in all holy conversation and godliness?"

CHAPTER V.

THE PURSUIT OF HAPPINESS.

"For when they shall say Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."—1 Thess. 5: 3.

In order to be happy, there are two necessary elements, peace and joy; and there are some other things which will add to our happiness, and which we will also consider. We shall first discuss the subject of peace.

It is a universal desire to be left alone in the pursuit of those objects which seem necessary to us, or in our seeking after enjoyment. We may not be mindful of the desires of others, but we always desire ourselves to be left alone in peace and quietness.

Man began at the wrong end to solve the problem of peace. The peace of ancient worlds was that which was brought about by oppression and the sword. When a people was conquered, it was said that the country was "pacified." Peace came only as a result of war. All the nations of antiquity, as well as the nations of to-day, have arisen by the power of the sword. It may be that this form of peace was as high as the men of antiquity were capable of obtaining but the mind easily contemplates a better and higher position.

The Republics of Antiquity.—All ancient republics were republics only in name. True, there was no monarch

on the throne, one man had conquered a nation, but one class of society had conquered all other classes. The ancient republics of Athens, Carthage, and Rome were but the forms of rulership of a citizen over the mass of subjects. The idea of governing for the good of the people, and the universal peace was not yet.

Birth of Constitutional Law.—It was at Mount Sinai that constitutional law had its birth. The Ten Commandments was the first constitution, and the laws of Moses, the first code. Of this code, much might be written. It built society and government directly opposite from that erected upon human institutions.

Man begins government by announcing the various functions of rulership, what the ruler shall do, and not do, and the duties of the council or legislature. Society is viewed as a mass, and governed by laws for the mass. But the law of God which came from Mt. Sinai is directly opposite. God began to build with the individual. He told man what he should be, and if this law had been carried out, each member of the community would have been perfectly law abiding. It made no difference to the Jewish code whether they had a king, or judges, or a republic, or were conquered by some other nation. Their law built the society by making the individual right.

We must ever keep in mind that this law of Moses was the law of God. Though they built society to meet the needs of antiquity, we find behind it all God's purpose for the human race. The Gospel goes on with what the law began by correcting the individual, and making him just and righteous. It is of such law abiding individuals that God will finally make up His kingdom.

With Christ, rulers, instead of being lords over the

people, were to be servants of the people, and in His teaching, the idea of the true republic was born. "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20: 25–28). Now this is just the idea which the modern republic is supposed to embody. Our member of Congress or United States senator, member of the cabinet, or even the President himself, is but the representative of the people in the functions of government.

Thus, we see that the foundation of our most precious ideals are found in the teachings of Jesus. He is to be King over a kingdom whose laws are to be just like that. He will rule, not as the oppressing conqueror, but as the "servant of all."

In our day much is being said and written on the subject of peace. As peace is a universal desire, it is to be universally welcomed, but the ancient prophet was told not to cry "peace, peace when there is no peace." Nor should we teach peace however much it is to be desired, without good reason for believing its accomplishment is possible. The present theory among the nations of making peace by the so-called "balance of power" can only end in war. To increase armies and navies cannot continue forever. There must be a limitation somewhere, and at that place of limitation is the breaking point. To-day the nations, especially in Europe, are taxed severely and even oppressively for the increase of armies and navies. Where

is the end of it all? The only answer is on the battle-field.

The nations cannot declare for universal peace so long as society is at war with itself. Competition is a struggle, and our very business world is a battle-field. In this twentieth century, the struggle for existence is also approaching the breaking point, and the student who carefully watches conditions cannot fail to see this.

But still, we hear very much about peace, and we are accused of being pessimistic whenever the opposite position is taken. Even the popular church is crying out "peace and safety;" they even tell us that the Bible teaches of a time when "they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

There are two passages in the Bible which read this way, and they are worthy of our consideration. Both Isaiah and Micah use expressions which are very much alike. We are going to give Isaiah's statement: "And it shall come to pass in the last days, that the mountain of the Lord's house, shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say. Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 2-4). See also Micah 4: 1-3. It will be seen in this passage that it is not the word of the Lord, but the word of many people. It is the popular mind that says this, and the popular mind is not always correct. But even suppose that in this case the popular mind is correct, what then? It will be noticed, by a more careful reading of the passage, that the beating of swords into plowshares does not occur until the Lord has judged among the people, and rebuked the nations. With this, we can heartily agree. God will make all wars to cease when He has judged and condemned the world. As it is written in the 46th Psalm: "Come and behold the works of the Lord, what desolation He hath made in the earth. He maketh wars to cease unto the end of the earth, He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire."

From this statement, we learn just what we have already intimated that God, and God only will make wars to cease.

But what, then, means all this cry about peace? It means very much to the student of prophecy, and of divine economy. Even this cry of peace is Bible-announced. Paul says: "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." In the last century, we have had an ever increasing cry of peace and safety.

Peace Movement Analyzed.

It will be interesting to note the development of the cry for peace. Nearly a century ago, this agitation began. On extraodinary occasions, as at Thanksgiving, or on the fourth of July, or at the college commencement, would be heard a note for universal peace. It was gladly received, for peace is a thing much to be desired, and with its glad

reception, the supply was made to meet the demand. More and more was heard about it in sermons and poems and articles until it became a keynote in the literature of the 19th and 20th centuries. This we may call the literary stage of the peace movement. We may also mention in connection with this stage, the organization of great peace societies.

But man as an individual is not man at his best. In our capacity as states or nations we are much more powerful than as individuals. My country can do many things which I cannot do. My country can coin money, declare war, make peace, conclude treaties, and do a hundred and one things of which I am wholly incapable. If the nations speak, it will be man at his best. But the nations have spoken. In 1899 the Czar of Russia proposed the peace conference. The delegates of all the great nations met at the Hague, in May of that year. Great hopes were entertained of what the peace conference might accomplish. But all the hopes came to nothing. The nations would not agree to lay down their arms or even reduce their armies. The program of increased armaments went steadily on, and even the weak agreements made at The Hague were not universally signed. A second time the nations tried it. They met again at The Hague in June, 1907. Eight years had passed, and the great Russo-Japanese War had gone into history. The delegates of the nations faced each other once more in an opportunity for universal peace. But they did not make peace. They adjourned to meet in June, 1915 and to celebrate the centennial of the Battle of Waterloo. But we cannot build much hope upon this adjourned meeting.

Yes, they did accomplish one thing. They established a peace court known as The Hague Tribunal. To this

court, the nations may bring their questions in dispute. But notice, the nations "may" not "must" bring their questions in dispute. If I commit a crime against the laws of Iowa, I must settle the matter at the county seat. There is no "may" about it. If they had said the nations "must" settle their questions here, something might have been accomplished; but so long as the nations merely "may" do so, they only will do so when it is agreeable to them. When it is not, they will fight it out in the old way. So with all our Hague Courts, we have not yet obtained, nor are we likely to obtain, by man's effort, universal peace.

But this peace and safety cry still goes on. We are in fact, at the time of its real proclamation. Thirty-two denominations of the churches of Christ (our own not included) are agitating in a systematic way, through societies, and conventions, and college essays, and in all other ways, the proclamation for universal peace. The movement is international. On the 28th of May, 1911, the International Sunday-school Lesson for that day was a lesson for universal peace. Thus, they are proclaiming that which can never be by human instrumentalities. But what did Paul say? "Sudden destruction cometh upon them, and they shall not escape."

While the nations have said "peace," the optimistic church has cried safety. Thus, we have in our day, the peace and safety movement. Its value to the student of prophecy and economics is merely as a sign of coming destruction. It is as though one displayed the danger flag, or swung in our very path the red lantern.

Universal peace is to be God-made, and cannot come until He has judged among the people. The desire of the human heart to be in perfect quietude can never be realized until the kingdom of God be come, nor can it ever be enjoyed by those who persist in rebellion against the laws of Jehovah.

The Second Element of Happiness.—From the study of peace, we now pass to that second necessary element in the pursuit of happiness, which is joy. To be left alone in peace would be happiness in a negative sense. Robinson Crusoe on his desolate island was left alone; but he was far from true happiness. Joy is that positive something which fills the vacuum that peace has created.

This desire is the last to be considered on our list of six universal desires. It will take no argument to show the universality of the desire for joy. To be glad is the natural element of the human heart. It is true that this life begins with the infant cry, and ends with the dying gasp, but through it all is the desire to be happy.

We have seen in the Declaration of Independence, that high among the purposes and objects of government, is the "pursuit of happiness." For this cause governments were instituted, "deriving their just power from the governed." The American Revolution was fought out on this line. Men lost their lives, and pledged their sacred honor in order that we might have the opportunity to pursue happiness.

Happiness is found to be at the very foundation of the human system, and all correct forms of education are based upon it. The school of the olden times did not know this. It taught such things as could be brought to the child by force. The whip was as much in the hand of the ancient school master as it is in the hand of the Nebraska cow boy. But in all this education was limited. It does not become universal until that time when we learn that true scholarship is based upon happiness.

This truth is seen very clearly in the education of defectives, especially in the training or care of the feeble-minded. The first attempt with the child in an institution of this kind is not toward knowledge. We do not begin with the feeble-minded child by teaching him the form of the letter "a", or that twice two is four, but we teach him to be happy; how to spin a top, to string beads, to use his hands, his eyes, his ears, and the various muscles of the body, in useful and joyful exercise. It is the royal avenue of approach to the human mind.

Joy Defined.—But what is joy? It may be answered thus: joy is the experience resulting from the legitimate use of our powers for the promotion of pleasure; the result of action that is pleasing.

Joy Analyzed.—There are two necessary elements in the composition of joy. First, the element of peace; of this, we have already written in the preceding chapter. It is clearly evident, that without peace and quietness, true joy could not exist. The second element is satisfaction. This word means to make full or complete. One is satisfied along a certain line when that need is fully met, and the desire fully accomplished.

A Misconception of Religion.—There is a popular misconception of religion and religious people. This conception has come about from the wrong applications of religion by many of its most ardent advocates. The solemn and austere life of Puritanism, the unnatural seclusion of monk or nun, and many other similar religious fancies, have led to this popular misconception.

But the Bible, with all its burden of sin and sorrow, is full of joy. The word "gospel" means good news, news which should be joyfully received. It is good news that sin has found a destroyer, that death has found a conqueror, and that there is one empty tomb. The hope of the kingdom with its release from pain and sorrow, is all good news. The Psalmist sings: "No good thing will He withhold from them that walk uprightly."

All Pleasure is Not Joy.—There are pleasures, or that which some accept as pleasures, which bring no good to the participants, or to anyone else. Some acts which are considered acts of pleasure, are altogether harmful. It will be seen at once that this is not joy in the sense of our definition, for we stated that joy resulted from the right use of our powers to produce pleasure. Any wrong use of our powers, even though they might be pleasing, would not be joy.

Complete Joy.—Complete joy demands certain conditions. We may have joy in a limited sense when these conditions are not entirely fulfilled. But the fulness of joy is not to be found until these conditions can be met.

Freedom From Care.—So long as the human heart is oppressed by care, its joy cannot be complete. There may be mirth, and song, and even merriment, but behind it all is the skeleton of care. Remove this element, and joy would flow to its fulness.

Freedom From Pain.—It is true that many sick people are of a happy disposition. They live above the racking pain of their disease, but it cannot be said that their joy is

full. They would experience higher joy if the disease could be banished, and the pain cease.

Freedom From Sorrow.—The fulness of joy cannot be experienced amid the clouds of sorrow. One may, indeed become joyous, but not joyful. Joseph in Egypt undoubtedly experienced joy at his release from prison, his elevation to the governorship, his happy marriage, and the birth of children, yet his joy must have been limited when he thought of his father at home, of his brothers under the cloud of their sin, which they had committed against him. We may say that his joy was great, but not complete.

Fulness of joy is not to be found in this world. It is clearly evident from the above that this world does not furnish complete joy. For whom can we find who has not known pain or sorrow? It is true that this life furnishes wonderful opportunities, and great joys, but they are not complete. The mind can imagine complete joy, but not experience it. If there is not a life to come, in which complete joy may be realized, then the mind can reach beyond what creation has provided. According to this, God has not in the real as much for us as there is in the ideal. But this is not to be thought of. It has been well said: "There is nothing too good to be true." In this very fact lies the argument for the possibility of a future life. It would not force a future life upon all, but bestow it upon such as are willing to meet the conditions.

The best theory of this life is the one generally believed by Christians, especially by that class of Christians who consider the future life as a matter of condition. The theory of probation best explains our limited possibilities, and our hope for the future. According to this theory we are now merely on probation. We have life, but only in a limited sense. We have land, but it is under the curse. We have love, but love's ties are easily broken. We have peace and joy, but their operation here is limited. We are on trial, and are candidates for a life which is to be in a land curse-free, where joy, and peace and love can be had in their fulness.

As joy is not complete here, it is a variable approaching its limit, and the limit of joy at high-tide is completeness. Our joy here may be increased by certain conditions.

Joy Increased by Culture.—The man of culture can enjoy many things, which would be of no value to the savage. The African chief would find little pleasure in Shakespeare even if it were happily translated for him. Its thoughts and beauties are beyond his reach, his mental vision is not large enough to dance with the fairies in Midsummer Night's Dream, nor understand the play of character in Hamlet. It goes without saying that the higher joys are the mental joys. It is true that there are physical joys, and they are not to be denied. We enjoy good food, a good home, a good place of rest, in fact, these physical things, if lacked too long, become absolute necessities. But still we contend that the mental and intellectual joy rises higher when all physical conditions are properly met.

Joy is Increased by Altruism.—We have seen in a preceding chapter that the highest pleasure is found by receiving pleasure with full knowledge that we are giving pleasure to another. In our illustration of the father providing a piano for his daughter, it is probable that his joy was even greater than hers. She may have shown more

pleasure, for she was a child, but the enjoyment of one who does the act of kindness is greater than that of the one who receives the kindness. Thus the Bible teaches this law most beautifully: "It is more blessed to give, than to receive."

Joy Not Fun.—A great many people who seek after pleasure do things as they say, "just for the fun of it." Fun is a low form of pleasure, ofttimes indulged in at the expense of another. Anything which is done at another's expense, may be fun for a low order of society, but it is not joy, for joy is the right use of our powers. Nothing which injures or limits the joy of our fellowmen can bring true joy. That which merely provokes the laugh or smile of merriment may be joyous, but not joyful. If it is joy at all, it is of the lower order. True joy is of a deeper and more lasting kind.

Sport not Joy.—There are many people who find pleasure in sport, but this is not true joy. There is excitement, and pleasure, and good exercise in chasing a fox with a pack of hounds. But it is hard on the fox, even though as in southern Iowa, the dogs are not allowed to catch him, yet at the same time, the five hours of the chase were five hours of hard work and fear on the part of the fox. The hunter finds sport, but it is death for the deer. Some find sport in games. They enjoy a game of football, but it is real hard work for the players. All this is merely animal pleasure, and does not rise to the fulness of joy.

As we have already seen, we may repeat, that the fulness of joy is not possible here. The highest form of joy that we can know in this life is that joy which rises from the knowledge of sins forgiven, and the hope of life in

the kingdom of God. The clearer we can make the plan of Divine Economy to the minds of others, the higher will rise their joy at the knowledge of those things which God hath prepared for those that love Him.

Up to this point we have traced those desires which we believe to be universal, but there are many things which one desires, that do not appeal to others. One enjoys music, he desires concerts, and grand opera, while to another music is something to be endured. There are many who would cross seas to spend a few hours in the art galleries of Florence, while some of us would hardly spend the time to enter a gallery of art at home. Thus we see that in many things human desires show variety. In this chapter we shall speak of some of these desires that appear to be most general.

The Desire For Rest.—There are few people who do not manifest this desire at one time or another. There are some we have known whose industry knows no bounds, but sooner or later, the demand for rest rushes in upon them. We often entertain a false idea of rest in its true sense. We think of absolute quietness, of a time when there is nothing doing, and label it "rest." When this state is forced upon us, it is far from restful. Solitary confinement, with nothing to do, has led to insanity and death. It is an act of mercy, it is even restful to put the prisoner to work. When the body or the mind has been over exercised, doing nothing for a short time would provide the necessary reaction. In this case, it would be rest, but it would not be rest in its universal sense.

Rest demands change from labor in shop or office; man finds rest in walking though fields or forests. He may indeed exert himself on his vacation much more than he would in his ordinary pursuit of life, but he gets rest from the change. A condition which would furnish constant change and variety of action, would be the most restful condition possible. It is of such rest that we learn in the Bible: "There remaineth, therefore, a rest to the people of God." And so it will be change from life in the beautiful City to the inheritance in the earth made new. The ages to come will be filled with endless variety of activity.

Rest demands a resting place. When God made this earth He made it for man's inheritance. Here the race was placed on probation, and here, finally we shall find that rest for which we are constantly seeking in an age of trial. The rest for the people of God will be in the earth made new.

In John's vision of the Holy City, he describes the foundation stones most precious. When we come to study those rare gems, we find that to the colors which were seen in the Tabernacle, has been added the color of green. This is evidently for a purpose. Green is the color of life. When the earth in the springtime puts forth new life, it also takes on its robes of verdure. All nature thrills with a new life, and arrays herself in robes of green, for green is the color of rest. It is the most restful color to the eye. God was good to make the grass green; had it been red, it would have become disagreeable to the eye, and if nature were fully white, it would be blinding, and even injurious. But He made the grass and the leaves green, which tell of rest. Thus, the green gems in the foundation of the Holy City speak of a time when life and rest shall go together.

Desire for Knowledge.—As mankind advances in civilization, the desire for knowledge increases. It does not, at first, appeal to the savage or to the illiterate. The child

must go to school by direction or command. He has not yet the interest to do so of his own free will. But with the advancement in civilization, a right appreciation of knowledge arises, and wherever this is true, the desire for knowledge is manifested. Knowledge in its primary sense, means simply: "To know, to have the mastery of facts and principles, to know the truths of science, history, literature, or art." This is knowledge.

There are certain things which are closely connected with knowledge, which may as well be considered here. One of them is understanding. It means to obtain a fact. and hold it in an intelligent way. It is possible for one to learn certain things, and yet not to hold them intelligently. We may learn words without getting a practical idea. When the writer was a boy, he attended school for a short time off the Maine coast. One day, the "school committee" called and asked, among other things, to give him an example of an island. Greenland, Australia, and Cuba were mentioned, for they were words that had been learned in geography. None of us stopped to think that we were already on an island, until he called our attention to it, and taught us one of the most valuable lessons that we have ever learned: viz., that facts memorized do not constitute real understanding. To hold truths thoughtfully and intelligently, is understanding.

A word much used nowadays, is education. It means "to lead forth" or "to develop;" while our general concept of the word is knowledge, it really means a great deal more. The development of talent, whether it be to recite a lesson, or play the piano, or sing a song, or test seed corn, is all educational. It is a term which deserves a much wider use than we are accustomed to think it deserves.

Wisdom is knowledge put to its right use. I may know

a great many facts; I may be able to recite many lessons, and yet not be wise. The wise man may be limited in his knowledge of facts, but those he does possess he uses in a right way. The truly wise man never abuses the knowledge which he possesses. He puts it to the best use for himself and for those around him.

But look at knowledge in any way you choose, the hope which is given to the Christian in the Word of God is full of it. Looking forward to the time to come, Paul says: "I shall know even as also I am known." If the hairs of our head are numbered, and God knows us in that minute way which we do not know ourselves, certainly when knowledge is given to us in that proportion, it will be a fulness of knowledge.

But it is a mistake to imagine that with the reception of immortal life we shall know suddenly every fact which is to be known. The truth is, we shall never know any fact until that fact is brought to us. Abraham, when he shall be raised from the dead, will not know that Columbus discovered America, or that George Washington was the first President of the United States, until some one shall tell him, or he may read it in a book. What then, do we receive with the gift of immortality? We receive simply this, the full capacity to know, the power to learn and hold any facts or truths which may come within our reach. In this life that capacity is limited. Some of us can learn music, but we have no talent for art. Or again, we may be able to study art, but have no literary sense. There are some who are color blind. To them, the landscape or a beautiful picture has little that is attractive. Some lack a musical ear. To them the national anthem or the Ninth Symphony would be mere noise, but with the reception of immortality, these limitations will be removed.

and we shall enjoy the fulness of capacity, power to go forth and learn whatever is needful or useful or beautiful or true.

The Desire for Accomplishment.—This leads naturally to the desire for accomplishment. All intelligent persons desire to be accomplished in one way or another. It is a joy to be able to master the piano, or to feel ourselves at home with the painter's brush, or at a typewriter. Now, it is easy to see that with the fulness of capacity, will come the power to master all useful and beautiful accomplishments.

The Desire for Riches.—Much has been written concerning riches. The rich man is one who possesses things of value. Abraham was rich in cattle and sheep. because those things were the representatives of value. Money is of value not in itself, but in its power to represent true values. I hold in my hand a dollar. It is of no real value to me in itself. It cannot be eaten, nor worn, nor can it shelter me. In itself, it is a mere thing, but it represents food, and clothing, and shelter, and books, and many other things. These values are not eternal. They are the mere values of the hour. A dollar, a shilling, a franc, or any other piece of money, possesses the value created by human law. Whenever that human law comes to an end, the value will be gone. American dollars would be of no value if Uncle Sam should go out of business. The coin might be melted up for jewelry, and possess a new value. but all notes or certificates would go out of use and be valueless if the law that created them should fail.

True wealth is the possession of those forms or forces of nature which can render service to ourselves or to others.

As we have seen, in the life to come, with the forces of nature under our control, we shall find in all this, the fulness of true wealth. Those conditions, when brought together, will produce results that are marvelous.

The Abolition of Trade.—In a kingdom where each citizen will have every force of nature under his control, there will be no trade. A will never have to ask B for fruit or vegetables, for he can produce them as easily as can B. Nor will B have to come to A to obtain wheat or corn, for he is as near to the wheat supply as any other. Such a condition would be a true independent commonwealth; the wealth of nature held in common by all but accessible to each. This view of the future kingdom surpasses the "co-operative commonwealth of the social philosophy." In the social philosophy, everything is to be held in common for the good of all, but in the world to come, everything is to be held in common for the good of each. The individual does not even depend upon the state for opportunity. It is at his very door.

The Desire for Novelty.—We remember the Athenians in their desire for something new. Athens was the most cultured city of antiquity, and yet its culture aroused the curiosity of those who were affected by it. There is a vein of curiosity which runs through us all. To see some new sight, or to hear some new piece of music, or to experience some new sensation, all these things are highly desirable, but the world to come will satisfy this desire to the full. "That in the ages to come He might show the exceeding riches of His grace, in His kindness to us, through Christ Jesus." If God, the Creator of the universe, has volunteered through all the ages to come, to show us the exceed-

ing riches and resources of His universe, we may fully conclude that the desire for the new will be fully satisfied. We know that any act, however joyful at first it may be, if many times repeated, becomes monotonous. The happy blending of change and novelty would be a most satisfying release.

The Desire to Live Close to Nature.—We desire to live close to nature. Near to our food supply, and in touch with the processes of nature, but ordinarily, we must do this at the sacrifice of other things which are known to be comforts. The writer has lived on the plains of Nebraska, passing from town to town, sleeping in his wagon. All this was a carefree life, and a life close to nature, but it lacked much of the comfort and peace which culture demands. But with the conditions carried out as we have studied, the kingdom of God will furnish a right adjustment both to nature and to art. With all the forces of nature under control, we may possess the comforts and conveniences of civilized man, and yet be near to our food supply. In the evolution of civilization, we are already beginning to see this. By the latest inventions, farmhouses are fitted out with their water system, and drainage, and gas, and even electricity. But this is a mere taste of the world to come.

The Desire for Co-operation.—We naturally desire to be in fullest accord with our fellowmen. The man who is not connected with society in any visible way, who has no place or employment, or position among his fellows, is said to be "down and out." It is an act of mercy for some one to get "him on his feet," and in touch with society again, at some place which will bring profit to him, and benefit to

his fellowmen. In a kingdom with trade and money abolished, men would naturally seek each other's welfare. There would be no object to get ahead of the other fellow. He owes us nothing, nor do we owe anything to him, but love and benefit. The most of the strife in this world has behind it an economic cause. When the economic conditions are fully satisfied, the strife ceases.

Go to your county seat, and see the docket for the next term of court. It is safe to say that behind nine-tenths of those actions, is a money consideration. In the courts of the New Jerusalem, the case could not be tried at all for in a realm without trade or money, or a demand for any such thing, the conditions could not exist. We see thus, that man in the kingdom of God adjusted to the forces of nature and in right contact with his fellowmen will live under the government of God, with all his desires and heartfelt longings fully satisfied.

The Desire for a Divine Revelation.—In chapter one of the *Handbook of Prophecy*, we have already written briefly upon this subject. It is proper at this point, to take up the subject again, and to treat it more fully. It is natural for an inferior being to desire words of comfort and approval from his superiors. The child is satisfied and made happy when it hears the kind word or sees the approving smile from father or mother. When you said that kind word to your child, you were meeting in him an economic need. He desired those very words of approval; they were as necessary in his development as were the acts of punishment wisely administered.

In the same way, the servant or employee is helped when he receives from his employer a just word of approval. Would you increase the efficiency of your help? Go around

to-morrow morning and tell them, in an off-hand way, where they have succeeded. The hope of promotion and the word of approval will go a long way toward increasing the efficiency of your employees.

There was a time when the old-fashion schoolmaster stood, rod in hand, and punctuated his lessons with a frown and a blow; but that really hindered rather than assisted the growth of scholarship. Now, let us be thankful, all this is changed. The teacher of the present day is the attractive Normal or High School graduate, who meets you at the door with a smile and a gentle word of cheerfulness. The schoolroom is made attractive; punishment is only administered to those scholars who are so unfortunately low in the scale of civilization that they can understand nothing better. But where conditions are natural, desire is appealed to rather than brute force.

Now, there is a natural belief in a superior Being which we call God. This natural belief is but a blind faith at best, unless there be from God, a divine revelation. When we say that the Bible is the revelation of God's will; that it is, in fact, "the Word of God," we have simply what the human mind desires, and an economic need is met. I have a Bible; it is just what I need, and the economic equation is balanced, for the desire is met.

Not every so-called revelation meets the economic need. The literature of antiquity and the founders of modern cults have alike failed in this. They hold out to us the unreal, the immaterial, the ghostly. These are the very things we do not want. We would not choose if we could the sensual paradise of Mohammed; who, outside of a low order of society, would want it? The spirit world of present-day cults, who would desire? There is nothing there that a thoughtful business man would want,

But the Bible is written along economic lines. It offers life and land and all things. The very things we want are in the divine promise. They have been covered up by theology like gems in a mine, but the Bible is the royal light which reveals them. The fact simply told is this: The Bible is to be believed and received, because of all books, it is the very one which meets and answers the yearnings of human desire.

CHAPTER VI.

THE FIRST DOMINION.

"And Thou, O Tower of the flock, the Strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah 4: 8.

Up to this point, we have studied human desires. We have endeavored to discover what man would naturally want under right conditions. In a general way, we have learned that the Bible promises are so constructed as to meet the strongest yearnings of the human heart. But this is not enough. It is not sufficient that I know the Bible promise meets desire. In order to fully understand the grandeur of divine provision, we must study the eternal plan itself.

It will be remembered that our notion of the word "economy" is based upon the original meanings of the words from which it is derived, and means "the law of the estate." If we are to study "divine economy," we must learn the plan of the divine estate. All the promises of God will be found to rest upon general purposes which the plan of God will reveal to us.

The Purpose of God in Creation.—God has a purpose in all His works, and a plan in all His activities. This great law was manifest from creation, and is laid down by

the prophet Isaiah thus: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord, and there is none else" (Isa. 45: 18). In this passage, God declares that in creation He had a purpose, and that purpose was that there might be a world inhabited with beings of His creation. It will follow as a natural consequence that He would have those beings obedient to His royal government, and grateful for His wise provisions.

The Divine Tri-lemma.—When God began the work of creation, He was, in the very nature of the case, shut up to a great tri-lemma. He might, in the first place, have no universe at all. He might continue to reign over emptiness, or at least over space filled with its countless electrons. He might, in the second place, have a mechanical universe, a creation where everything would be faultless, and go on forever without a jar. Such a universe would have been a good machine shop but a poor home. He might, in the third place, have a universe of reasoning beings. These beings, because they did have reason, might make mistakes, but would be at least intelligent.

Now, judging from a human standpoint what would be the natural thing to expect? What would we have done under similar circumstances? Would we have chosen emptiness? Not likely; we are not by nature constructed that way. We need society, and shall we be surprised to learn that God rejected this possibility? Again, would we naturally choose to live in a factory among perfect machinery? Once more, we say no; we are all of us, only too glad when factory hours are over and we can find social environment. If then, we would not live in emptiness, nor choose

a perfect machine shop for our home, it should not be a matter of much surprise to learn that the choice of the everlasting God was neither of these. He did exactly as we would have done under the same circumstance. He chose to live among beings which, though they might have their faults, yet possess the powers of reason and choice. We naturally choose for our home companions, those who are pleased to dwell with us. Again, we ought not to be surprised when told that God did the same.

We may not follow here the steps of creation. It is enough for us to know that in the created plan, God made this earth. He clothed it with vegetation and peopled it with the various forms of animal life. It was the most natural thing to be expected that He would create a being who could be earth's ruler; and that is just what He did. In all this, we see, that the Bible account in the first of Genesis is just what might have been expected.

Probation Necessary.—Earth's ruler must be more than a machine. He must be an intelligent being serving God through CHOICE. To rightly rule nature, man must be a willing subject of God's universal kingdom. In no other way could there be a kingdom founded in love. A house full of slaves, is a prison, not a home. God did not create an Eden prison, but an Eden home.

If man was to rule through choice, he must have something to choose. He must select between the "I will" and the "I won't." In short, probation was necessary. God could not tempt man (James 5: 13). Man would not, or rather did not tempt himself. God did not create a devil. He created a being of wondrous beauty, and knowledge; that being made himself a devil. But once the Devil was made, he was ready to play his part in man's probation. Without

this probation, as we have seen, Adam would have been a mere machine, and not a man.

If Adam had chosen obedience, earth's ruler would have been found at once. But we know, all too well, how sadly Adam failed. God's original plan was for man to rule the forces of nature (Gen. 1: 26–29).

Satan's Temporary Kingdom.—Man was made to have dominion; but man failed. He was no longer in fullest harmony with the divine sovereignty. He had chosen disobedience and unbelief. If I own a farm and yet prove so weak that my neighbor steps in and dictates to me, I am no longer ruler of that farm though I may hold the deed. The law may call me owner; but my neighbor is the ruler. Thus, it was when Adam listened to the temptor, he allowed Satan to enter upon man's rightful dominion. The rulership which had been given to man was now handed over to Satan. Man lost his power over the forces of nature, and earth became rebellious territory against the moral and rightful government of God.

Satan is in rebellion in God's kingdom on the territory given to man. The earth, man's rightful home, is the scene of rebellion. That rebellion is sin, and all who persist in it are in rebellion against the eternal kingdom of God.

The original dominion given to man was to rule over the forces of nature. The earth with all its vegetation and animal life had been fully prepared for him; he had only to give it proper care, "to dress the garden and to keep it." But in Micah 4: 8, this dominion is also called a kingdom; and a kingdom it certainly would be, for it would be the rule over forces and powers by a superior being, that is, by man himself.

There is a scientific use of the word "kingdom." We

speak of "the animal kingdom," "the vegetable kingdom," and the "mineral kingdom." This is the use of the word in a sense to represent a general class.

We used to read a beautiful story of the German Emperor. His Majesty was, once upon a time, visiting a village school. He placed upon the table and in full sight of the children an apple and a silver coin and pointing to the apple, he said, "To what kingdom does this apple belong?" "To the vegetable kingdom," they readily replied. Then pointing to the coin, he said, "And to what kingdom does the silver coin belong?" "To the mineral kingdom," they replied. "Then," said His Majesty, "to what kingdom do I belong?" There was silence in the school room for a full minute, and then a little girl softly said, "To the kingdom of God, please your Majesty." With tears in his eyes, the noble Emperor replied, "Yes, my child, I trust I do."

That simple child could not think of her Emperor as merely a member of a great class in a kingdom without a king which we call the "animal kingdom." Neither can the Christian think of God's kingdom as a mere general classification. The mineral kingdom has no king that we know of, neither is there a king among vegetables. Man may think of himself as the king of the animal realm, but when we see him sunken in sin, and doing things that the hog would not do, we sometimes doubt it. At any rate we often exclaim, "How are the mighty fallen."

How Kingdoms Come to Be.—The kingdoms that we know of now exist because of their power to exist. Behind Buckingham Palace as behind our White House stands the power of the sword. Human governments exist because of military force, and this power must not be overlooked in our investigation. We shall have many occasions

to refer to it again; for the kingdoms of man are built upon the efforts of human struggle. There have been wars ever since the days of Abraham, and wars there will be till human history shall end.

But there is another way by which a king may reign. He may, by right of discoveries or purchase, become the ruler of a tract of territory. This may be called "A Proprietary Kingdom." Ownership, where it can exist would be a very natural right of rulership.

There is one other right by which a king may rule. This may be called, "The right of election." A man may be chosen as a ruler, as in the case of the present king of Albania. In these days of popular government the power of election must be taken into consideration.

To-day, no kingdom stands very long without the approval of the people in it. Even in Russia, the arbitrary rule of the Czar has been forced to yield, to some extent, to the popular will.

To sum up the foregoing conclusions, we may say briefly, that rulers exercise authority by the power of the sword, the right of possession, and the right of election. Of these three, we may say that the right of possession would be the first condition of rulership. A perfect kingdom would exist when these rights were exercised in the following order: When the right of possession is agreed to by the choice of the people, and when there is power enough in king and people to maintain that right then that kingdom would continue undisturbed.

Elements of the Kingdom.—We must now consider the necessary elements which make up a kingdom, that we may better understand the kingdom of God. We would not think of a kingdom in its true sense without a king; neither would the king reign without subjects. Again, neither king nor subject would continue long without territory, upon which the kingdom may continue. We will also find, that a king must reign from some fixed point or place in his territory which we call the capital. There are then, four necessary elements in a true kingdom: King, Subjects, Territory, and Capital.

The King.—Without a sovereign, the kingdom would be an empty name. Even in a republic there must be a consul or president or ruler or some name or other. Without a ruler, there would be anarchy, disorder, and violence. This condition is not to be thought of in a well-organized state.

Subjects.—Robinson Crusoe was monarch of all he surveyed. He was proprietor to say the least. But he was not king in the true sense till his man Friday came to be his subject. Then he was king, and his kingdom would continue until a stronger and greater power came to his Island. When the savages came, he was still king, but not over them, for they did not recognize his sovereignty. But he, with his fields of wheat, his pasture full of goats, and Friday, submitting to his sovereignty was king, and king of a civilized estate. But when the big ship came, bearing the British flag, he was king no longer. He himself had yielded to a higher power, that is, to the flag of Great Britain. It is in this way that we must think of a kingdom with subjects, even though the subjects be as in the case just cited, reduced to one.

Territory.—And Robinson Crusoe's Island was the territory of his kingdom. Without this territory, his

kingdom could not have existed. As long as he was floating on a raft in the midst of the waters, he was a castaway and not a king. When he got to land, and found a dwelling place, his royal opportunities began.

The Capital.—Savages move about from place to place, yet they recognize a capital. It is the tent of the chief, or around the council fire, but when the chief settles down, and exchanges his tent for a palace, savagery gives way to civilization. In a well-organized state, the law must go forth from some fixed point which we call the capital. In considering the kingdom of God, we must keep those elements well in mind. No generalization or class term can take the place of an organized kingdom, provided we can show that that organization exists.

God, the Eternal King.—Far back in the ages of the past, God began His work of creation. We know, in all reason that He did this, for the creation is here, and we are a part of it. All existing things must have a creator, for here is the creation. It would take more stupendous faith to believe that things made themselves, than it would to believe that there was a creator. In fact, the most natural mode of thought would put a creator behind all things.

A King in Promise.—In Gen. 3: 15, we have the promise of One, who is to be of this race, and is to crush the head of the serpent. All through the old dispensation, promise was added to promise, and prophecy to prophecy. All these promises and prophecies pointed to one Man, the Man Christ Jesus. He was to undo the work of rebellious Satan, and offer to all men the gospel of hope and pardon.

This, in brief, is the sad yet beautiful story which explains, in the most natural way possible, our present conditions. We know that sin is here, and the Bible story is, after all, the most natural way to account for it. How this kingdom is to be subdued and brought back to the moral government of God we shall unfold in future chapters.

CHAPTER VII.

PATRIARCHAL OCCUPATION OF THE TERRITORY.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."—Rom. 5: 14.

Before preceding further, we must consider, to some extent, the nature of the Satanic Rebellion. Earth was the rebellious territory; or, we may better say, the rebellion was on the earth. Man never fully possessed the earth. He was given but an overseer's claim. He was not to own, but to have dominion. Hence, he could not surrender to Satan, the ownership of the earth; but he could give up, and did give up his dominion. Through the whole transaction, God could overrule; but He could not, and did not break His agreement.

Before sin came, man could rule the forces of nature; but God could overrule. And now that sin had come, and man had surrendered to Satan, Satan could rule; but God could overrule. So far as Satan is concerned, his rule would be Satanic. He was a devil, he would act like a devil. Thus we see, among the forces of nature evil influences which we need not ascribe to God; but to Satan's rebellious throne.

Under the conditions of the fall, man was left a dying creature. Upon every descendent of Adam would come death; not because the person was sinful, but because of his condition. Men leave to their children the very best they have. The most that Adam had was death, and that is all he could bestow. But God, in His mercy, made man a promise that the work of the serpent should find a conqueror. This placed man in the position to accept or reject a promise. It also made possible two deaths; the first death which man suffers because of his condition, and the second death which would come to each one rejecting the promise. All of us must die the first death, but before we suffer that calamity we may choose between life or death.

The very fact that God was able to fulfill His promise, made it possible for man to accept that promise in advance. Even before Christ, the promised Conqueror had come, men could accept and did accept God's mercy. So it was. that the faithful in ancient times looked forward to Christ in type and shadow, even as we look back to Him in history. We are now, for a few chapters, to consider the earth as in rebellion, under Satan, the usurper. For convenience, we have divided up the time of Satanic occupation into natural periods. The first division, which is to be the subject of this chapter, covers the time from Adam to Moses, which we have naturally called, "Patriarchal Occupation." The word "Patriarchal" is from two Greek words, and signifies, the rule of the fathers. This period naturally falls into two divisions, the "Antediluvial" or time before the flood, and the "Abrahamic," extending from the flood to Moses.

The Antediluvial Age.—This period extends from Adam to the flood of Noah. The account of it is to be found in the first six chapters of Genesis, and outside of those six chapters, not a word or a monument of that time has come down to us. But the record could have been

carefully preserved. We know, of course, that Moses in giving us the account, could have depended upon divine inspiration. But he did not have to do this. In those days, matters were clearly handed down from the older to the younger generations. The life of Adam touches the life of Methuselah by two hundred and forty-three years. and the time of Methuselah touches the time of Noah by six hundred years. The life of Shem, the son of Noah, reached to the life of Abraham; and we may feel quite sure that the family of Abraham carried down the traditions to Moses. We know that in countries where books are few. the human memory is brought into larger use. In Japan, to-day, the blind are largely used for this purpose. The brightest of them are placed in State institutions where the history and literature of the country is committed to memory, and is transmitted from the older to the younger. Thus, not only in the books of Japan, but among their blind, their literature is preserved word for word.

Natural Conditions.—In the Antedeluvial age, the natural conditions from creation continued. True, the thorn and brier began to grow on account of the curse. But the general conditions remained as they had been until nature collapsed at the flood. The natural conditions were the very best for the continuance of human life. That men should live over nine centuries would not be strange in such environment. Of those conditions, we may speak of but few:

The Earth Was Straight on its Axis.—At present the earth is inclined twenty-three and one-half degrees, which makes the difference in the length of day and night and in the uneven heat of summer and winter. If the earth

should stand straight on its axis, it would produce equality of day and night in an eternal springtime. We know that at some time such condition existed. Elephants have been found frozen into the ice of Siberia. The elephant, as we all know, is an inhabitant of a warm climate. It was once warm near the pole, or the elephant would never have lived there. Nor did it cool gradually, but suddenly. Had there been a gradual cooling, the elephant would have moved southward.

But he was caught, as in a catastrophe which the flood of Noah undoubtedly provided.

Waters Above the Firmament .- In the second day of creation (Gen. 1: 6-8), the waters on the surface of the earth were divided from the waters above the firmament. Three-fourths of the earth's surface is now covered with water. It is probable that, in this early age, much of the water was above the firmament. As we rise from the earth, the atmosphere cools, and in time, water would freeze. This would make an envelope of water surrounding the air and frozen into an icy vault. Thus this icy vault would form a concave lens. Through this lens, every ray of heat and light would be scattered and divided equally over the surface of the earth. This would bring even conditions of heat and light. No wind would ever blow, for there would be no inequalities of heat. Water evaporating from the surface of the earth would rise and cool at the icy vault, and descend again in a moisture or dew which would water the surface of the earth. There would be no rain nor storm of any kind: nor would there be any desert, for all would be well watered.

The great ocean would not be, for much of the water is in the vault above the firmament. It is probable also, that

the earth, much larger than at present, with its great mountain chains "ironed out" was filled with abundant waters, thus we read of "the waters under the earth." But there would be on the surface of the earth small seas and lakes and rivers and springs, which would form a natural irrigation.

Two Classes of Men.—Under these conditions, the primative man began the story of human history. It will be seen, at a glance, that those conditions were very favorable. Every part of the surface of the earth, equally heated and equally watered, would be equal in production. Nature would richly produce all things necessary for the benefit of man.

Joe Knowles, the Primitive Man.—In the summer of 1913, an interesting experiment was tried in the woods of Maine. Joseph Knowles, a native of the Maine woods, but now a Boston artist spent two months, from August 4th to October 4th as the primitive man. Without clothing or tools or articles of prepared food, he entered the Maine woods on August 4th, and came out, at the end of two months clothed in skins and none the worse for his experience. Some do not believe the experiment to have been genuine; but we do, for we have known Joe Knowles from childhood. Now, if the primitive man could live in the Maine woods which become cold in October, he surely could have done so under the conditions before the flood.

Among the families which sprang from Adam we find two classes of men; those who believed and accepted the promises of God, like the house of Seth, and those who rejected the promises, like the house of Cain. Before the flood, there were no governments; every man did as he pleased. Society was in a state of anarchy. Thus, for sixteen hundred and fifty-six years, anarchy was fairly tried, and proved the most lamentable failure. Anarchy had to be washed away with the waters of a flood.

Each man, when he became the head of a family, was king and priest in his own house. It was the rule of the fathers. When, in the fourth chapter of Genesis, Cain and Abel brought their sacrifices, it would go to show that each of them was already the head of a household. Cain did not go into the land of Nod and find his wife; but he knew her there as his wife, and there their child was born. Cain must have found his wife in the only family which then existed, which was the family of Adam. Cain's wife was without doubt, his own sister, for they, that is, his sisters were the only young ladies at that time available.

Abel's offering was accepted because it carried the shedding of blood, and told the story of sin and death. Cain's offering of fruit carried no such idea.

In his sacrifice, there was nothing to prefigure the death of Christ. He had rejected the shedding of blood which told of life and death, and God rejected him. From that time, we see two well-defined classes of men; one, like Cain which rejected the promises of God, and another like Abel and Seth, which accepted those promises. Through this early age, the house of Seth is known as the people of God, or the sons of God. Thus in Genesis 4: 26, they "Call upon the name of the Lord," or, as the margin reads, "Called themselves by the name of the Lord." So, in the 6th of Genesis, the house of Seth is the "Sons of God," which sadly compromised with the house of Cain by marrying the daughters of men.

But through this age, there stand out noble figures like Enoch, who was translated and did not see death, and

Noah, who was found faithful. With Noah, we pass the catastrophe of the flood, and come out three hundred years on the other side.

Change of Condition.—In the flood, the beautiful conditions of creation collapsed. The moisture in the atmosphere condensed, causing forty days of rain. "The windows of heaven were open," that is the waters above the firmament suddenly fell and drenched the earth as with a falling ocean. "The fountains of the great deep were broken up." The earth, lurching on its axis, would change the positions of lakes and seas. The waters within the earth would rush forth in mighty volumes. There was no lack of water supply to fulfill the conditions of the 7th of Genesis.

After the Flood.—We now enter upon new conditions. They are new, but not so good as the old. Sin has stamped itself, not only upon man, but upon nature. We now have mountain chains and great oceans, storms and deserts. And there has come the germ of fermentation and decay. We read in the 9th of Genesis, of Noah's intoxication. This was not willful drunkeness, as when a man imbibes in a saloon; it was an act of ignorance. Noah was trying an experiment which had an unfortunate result. He had doubtless done the same thing before the flood with no evil following. But the germ of fermentation had come, and with it, putrefaction and decay. All these destructive influences were not in the creative plan, but came on account of sin, and will go with the passing of sinful conditions.

Universal Language.—In the eleventh of Genesis, we read the story of the Tower of Babel. It does not seem that this Tower was so very great, only about ninety feet high in fact, but the act was contrary to the will of God. God had decided to divide men into races; but men declared they would stay together, and make them a great name. They were attempting to build a tower which would defy a future flood, in the very face of the fact that God had declared, there should be no more flood. They would make a tower that would reach to heaven, whereas God would teach them that earth was man's proper home.

The end of it all was the loss of their universal language. From that time to this, nations have differed in language and dialect. We will find, at the end of the old dispensation, the Greek language came well-nigh to universality. And now, as we approach the close of another dispensation, the English language is fast assuming universal proportions.

The Birth of Races.—We see in the tenth of Genesis, the beginning of the nations. They differed not only in language, but in racial type. Man soon fell away into idolatry. The early idols were not works of art, but were hideous images. Women, in this early impressionable age of the world, by bowing down to such hideous objects, would naturally enough, birth-mark the conditions of new races. Thus, the nations of earth had their beginnings.

The Family of Abraham.—To keep the knowledge of Jehovah in the minds of men, God called a faithful man out of Ur of the Chaldees. This man was Abraham, the father of the faithful. He became the head of a new house which was to worship the true God. He was given great and

precious promises, some of which are yet to be fulfilled. Abraham, who is now dead, must be raised from the dead to inherit the promise. This hope of Abraham was shared by his son Isaac and his grandson Jacob.

The Children of Israel.—Jacob's name was changed to Israel because he had prevailed with God. His twelve sons became the head of the twelve tribes of the children of Israel. In the days of Joseph and on account of the famine, Jacob and his sons went down into Egypt, where they were preserved, part of the time in prosperity, and part of the time in bondage, until they were ready to be lead forth as a nation; and as a nation we shall next consider them.

The Beginning of War.—With the rise of nations there arose exactly as we would expect, national differences. In the fourteenth chapter of Genesis we have an account of the beginning of human warfare. From this struggle, wars have continued; there have been wars and rumors of wars, and these conditions will continue until the end of human history. We shall not see the end of man's struggle to control his fellowman, until we come to study the end of the nations in our chapter on the "final conquest."

CHAPTER VIII.

JEWISH OCCUPATION.

"These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in mount Sinai by the hand of Moses."—Lev. 26: 46.

The story of the Jewish nation fills the greater part of the Bible record; but, in the matter of time, their national history is a matter of only nine centuries. True, their history has continued to our own time; but they have been since 606 B.C., under the rule of other nations. Their true national existence began with the exodus, and came properly to an end with the Babylonian captivity 606 B.C.

We are not to imagine that the Jewish nations occupied the entire sphere of Satan's rebellion. Their dominion was never world-wide. The nations of men, for the most part, were given up to idolatry. The Jews called all other nations Gentiles. Now and then, among the Gentile nations, arose a godly man, like Job in Arabia. But for the most part, the nations were given up to paganism.

In the midst of this moral desert, were the children of Israel, as a light to the Gentiles. They were not always faithful; but, in a way, they kept alive the knowledge of the true God. In a small land no larger than the State of New Hampshire, they were set as a beacon on a hill to all the world.

Jewish History Begins.—The history began in Egypt, where they were bondsmen. Moses, one of their number, but educated in all the wisdom of the Egyptians and divinely called of God was their leader. In the book of Exodus, we read the story of their coming out of Egypt. In a work like this, we can only mention the important points. We must take it for granted that our readers are fairly familiar with the leading points of Jewish history.

Receiving the Law.—At Mount Sinai, the children of Israel were encamped a year; and here, they received their law, or as we would say, they held their constitutional convention. They did not frame their own law; it was God given; but their convention accepted it. This was the first nation, so far as we can learn, to have a written constitution. That constitution or as they chose to call it, their covenant was the Ten Commandments (Ex. 34: 28). That constitution was given to the Jewish nation, and was never given to anybody else. Upon that constitution, was based all the statutes, laws, and commandments found in the books of Moses.

Thoughts on the Jewish Law.—But the laws of Moses were very wise and just, and they show the divine Hand. Human law is based upon policy. A law is made, because a certain course will pay. Divine law is based upon justice. God makes a law, because it is right. Again, human law deals with man in the mass. It begins, by telling what kind of a government they shall have, and how it shall be administered; whether there shall be or shall not be a king, a congress, etc., God's law begins with the individual. If man is right at heart, his form of government will have little to do with his character. He may have a king or a republic or be governed by other

nations; it is all the same, he will do right any way. This is the kind of divine law which Moses brought to the children of Israel. It made little difference what their form of government was afterwards to be.

But the laws of Moses provided for many services and religious acts, which were all types and shadows of better promises. The thoughtful Jew could, by the acts of his religion, foresee the Christ and accept him in advance (Heb. 10: 1).

The Beginnings of Jewish Literature.—The song of the fifteenth of Exodus is the beginning of the national literature of the Jews. It was sung in commemoration of their passage of the Red Sea. The literature of Israel has been very rich, and has exerted a powerful influence upon the thought of all nations. Historians, poets, and prophets flourished during the major part of their national history.

The Wilderness Journey.—For forty years, they wandered in the wilderness until the time came when they could enter the land of Canaan, which was the land of promise. They might have entered earlier but for their lack of trust in God. All this time, Moses was their leader. He was neither king nor priest; he was just Moses, a man of the people. During this forty years, they were emerging from the condition of slaves to the dignity of a nation. By the close of this period, they were able to put into the field an army of six hundred thousand men.

Military Leadership.—Moses was succeeded by Joshua, the commander-in-chief of the army. Joshua was exactly the man that was needed for the seven years' war of

conquest. But the Jews were not ready to make a strong nation. They were a loose confederacy of tribes, and resembled to some extent, the United States under the article of confederation (see *Critical Period of American History*, by the late Prof. John Fiske). But they might have been a strong nation, if they had kept the national eye upon Jehovah. God gave to that nation the greatest opportunity which ever faced any part of humanity. He offered to be their King, their Legislator, their national Defense, and everything which goes to make a race prosperous and happy. He would do all this without money, and without price. They need only to support their priesthood and be faithful to their law; God would do the rest. Was there ever a better offer! But they were unfaithful, and this noble offer was rejected.

The Theocracy.—The history of the Jewish nation for the next four centuries is a record of disorder and unfaithfulness. It is called "The Theocracy," or rulership of God. It has never seemed to us to be a good title for the period, for the rulership of God never had half a chance. The period is better known in the Bible as "the times of the judges." These judges are very interesting characters. They were rulers who, for the most part, volunteered their services through patriotic motives to deliver their country from ruin.

The Kings.—But the people demanded a king, a leader that they could see and follow. Samuel, the prophet, was opposed to this arrangement. But God gave them a king.

Saul, their first king, was a failure in himself; but his reign was beneficial on the whole. He brought them to the

point of national feeling. The tribes gradually dropped out of sight before the rise of the national idea. They were prepared to look at one king on one throne, and in one fixed place.

David, the soldier and poet, was their next king. With his reign, the nation rapidly advanced. He fixed the capital at Jerusalem, and made that city famous for all time. David's reign of forty years prepared Israel for the "golden age."

Solomon and the Golden Age.—Solomon was the son of David, and the wisest of the Jewish nation. He built the temple and brought literature to a high state of development. His magnificent throne was the grandest of his time. The light of Judaism was never brighter; but with the end of Solomon's reign, the glory of Israel soon faded away (915 B.C.).

The Divided Kingdom.—On account of Solomon's fatal mistake, the once glorious empire was divided into two weak and insignificant kingdoms. The northern kingdom of Israel with its capital at Samaria continued until it was overthrown by the Assyrians, 722 B.C. The southern kingdom of Judah with its capital at Jerusalem continued until it fell into the hands of Nebuchadnezzar, King of Babylon, 606 B.C. Though the Jewish kingdom continued a few years longer, it was a second time overthrown by Babylon; and this time, the beautiful city and temple were utterly destroyed.

Later Judaism.—Though the Jews returned to Jerusalem after the captivity, it was not to govern themselves. We always see them under the rule of the Gentile nations. The Persians, the Greeks and the Romans were in turn

their masters. But they were a troublesome and rebellious people. Once idolatry had been their greatest sin; but after the exile, they were idolaters no more. But they were turbulent and rebellious. They were ready to follow every leader but the right one; Him, they rejected. In the year 70 A.D., the Romans again took Jerusalem; and destroyed both it and the beautiful temple of the Jews.

From that day to this, the Jews have been a scattered people; living in all nations and speaking various languages. Yet, for all that, they have maintained steadfastly, and through storms of persecution, their worship and their national religion. Once idolatrous, and afterwards rebellious, they are now, for the most part, radical and socialistic. The dream of earthly prosperity, which was the great Jewish incentive, finds its best expression in the philosophy of Karl Marx. But they are an object lesson of the real fulfillment of God's prophecies. They are an interesting people who have ever been very nearly, but not quite right. If they could see the true Messiah, and through Him catch a glimpse of eternal prosperity, they would be the mightiest people the world has ever produced.

CHAPTER IX.

THE UNSEEN WORLD.

"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4: 18.

Up to this time, we have studied human desire and the play of the economic forces, in terms of things which are seen, and clearly understood. We are now to come to the consideration of a still more vast concept of the universe which lies beyond us.

We know as we look out upon a landscape, and see the horizon closing down about us, that the field of our prospective is very small in comparison with the great world which lies beyond. And we know, too, that this great world is but a mere speck in that vast everywhere which we call the universe. We may easily see that in other ways, the things which we sense and know, are but a small part of the things which really do exist.

But why should we study the unseen world? What interest has it to us? This question is easily answered when we comprehend that without knowledge of things beyond us, we become limited and stationary. We read in the current papers of a lady ninety years of age who lived alone but one-half mile from the street car, and yet had never

seen one. She had lived within two miles of a certain town for fifty years and had never been to town. Doubtless, she was satisfied, but think of the stagnation it would bring to society, if we were all thus easily satisfied.

In the darkness of the Middle Ages people traveled but very little. They knew but very little beyond their own perspective, and for his reason, it was called the Dark Ages. The light of modern civilization came in with the era of the great navigators, who reached out and found a new world, circumnavigated the globe, went around Africa, and readjusted civilization to new conditions.

The larger the view, then, that we get of the world, seen or unseen, the higher the tide of civilization. Not only in geography, but also in the various sciences, arts, and inventions, man has been reaching into the world unseen. The electric car, I just heard rushing by, the locomotive, whose whistle is heard across continents, the steamship which rides the waves of the mighty deep, the wireless, with its wonderful possibilities, were, a century ago, in the unseen world. They have been brought out by human skill, and made to lay at our feet, a thousand and one comforts.

But when we conceive of the life eternal, and throw aside the limitations of mortality, we come to a wider understanding of what the unseen world may bring to us. Modern invention, after all, is but a war of conquest to bring into subjection the forces of nature. We have seen that immortality is a condition of full control. This being carried out, the unseen world will become the visible world.

The knowledge of the unseen world will account to us for many things which the Bible calls "miracles." The miraculous is not the unnatural, but the supernatural. It does not work contrary to nature, but it operates through some higher law or at least some law unknown to us. Ships may sail upon the water because we know the law of displacement. We do not know that law well enough to walk upon the waters, but Jesus did. He could control the forces which could hold Him upon the waters without sinking. He broke no law, He operated some higher law, a law which might be discovered if some one knew the means.

But how shall we study the unseen world? How can we know the secrets of the invisible? There are two laws which will help us in our study of the invisible realm. We may designate them as the law of Extension, and the law of Substitution.

The Law of Extension.—Paul lays down this law in Romans 1: 20. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Let us come fully to understand this law. We have referred to it before. Let us begin the study of geography, for example. We learn of the mountains, perhaps we are not in a mountainous country. There is a hill near at hand, it is from this hill that we begin to know the mountains. Thus with the limited knowledge of Europe, for us who have never crossed the seas, must be based on things which we know in America, thus in a hundred ways, we are constantly reaching out from our limited perspective to the beyond.

The Law of Substitution.—We may learn of one thing or of one sense, in the terms of another. We come to know things about us by the use of our senses. Our five senses are five royal avenues of approach to the human mind. They reach out, as it were, in five directions for the obtaining of knowledge. The combined use of our senses,

the entire surface of the body, the organs of sense, together with the brain, which interprets them is called the sensorium.

Can we believe our senses? Do they tell us the truth? If we cannot, then there is no way to discover truth, for all our knowledge must come through our senses. But are we going to trust them? There is one law that will answer this question. It is the law of agreement.

The Law of Agreement.—Briefly stated, the law of agreement is as follows: In everything about us of which we can have any knowledge, there is access by more than one sense, and yet they tell us the same story. I hold in my hands a book. You see the book with the eye, and you say it is a book, for it is that which you have been accustomed to call a book whenever you have seen it. Now, if you should come and lay your hands upon it, the sense of touch will tell you the same story. It is a book. If you should drop it upon the floor and you hear the sound of it, you still recognize a "book." It is a sound that you have associated with the falling book. Now, in these three tests you have the same result, namely, "book."

In certain foods, we may solicit the agreement of all our senses. I place on the table, a basket of fruit. Your sense of smell calls your attention to "fruit." You will look about you, and you see "fruit." You approach the table, and you handle "fruit." You touch it with the finger to test its ripeness, and you are testing "fruit." The court of last appeal will be the sense of taste, and it will say "fruit." Now in all this there was a perfect agreement. When witnesses agree the case goes their way, and on the agreement of the human senses, we are free to say that we may trust them. It is true that there are many paradoxes

in nature, things which may seem to be one thing, and really be another, but they do not destroy the law.

We are constantly obtaining knowledge of one sense in terms of the other. We get an idea in the mind which has come perhaps from hearing or from smell or taste, and we say: "I see it." In point of fact, we saw nothing, but we received a truth. We saw it in the mind. We know that by the sense of sight, the deaf interpret many things that we ascribe to hearing. They read the lips of their teacher, and learn of sound in terms of sight. It is in this way that we may observe or study the unseen world.

We are now to consider that realm invisible, but before doing this let us obtain some knowledge of the things we see and know.

I hold in my hand a book, and your eyes see the book, that is, the eye obtained the sense of form and shape, and size, and color, which put together we call "book." Now the color is nothing at all, but is the attribute of things. "This book is red," let us say, that is, it produces in the eye a sense which we call red. There may be a red book, a red house, a red cow, but there cannot be a red nothing. Red does not exist separate from a thing. The book was a thing; redness is a quality or attribute which the covers of the book possessed.

Matter and Its Attributes.—Now there was something to cause the quality red when it showed itself to the eye. There was, in fact, a book. If that book were taken away, or if it could go out of existence, there would be no red to show itself to the eye, or interpret itself as red in the mind. Now that which caused the attribute, that is the book, was made of material. It was, as we say, "matter." Matter is that which occupies space, which exists some-

where and in some place, and takes up room, large or small, in a certain space. Or again, we may say that matter is that which causes itself to be known through attributes of color, attributes of form, and attributes of

comparative size, etc.

Now it is easy to understand that to the blind man who cannot see the red, there might still come the knowledge of the book. For if he felt the size, and shape, and perceived all the attributes but the attribute of color, he would still know the book. He has learned of it through every attribute but one; it is thus that whenever we can reach beyond our perspective into the invisible world, if we can obtain through one sense contact with the thing itself, or some result arising from it, we may say that we know of such a thing.

And we have another duty to perform before entering into the realm invisible. We must go there with a clear concept of existing things. Otherwise, we will be sailing strange seas, and meeting dangers on every side. We wish to impress upon the mind of our readers, the eternal existence of seven facts. Our knowledge of their existence will help to keep us balanced in our perilous voyage to the unseen world.

The Existence of God.—Let us raise the question, which was first, something or nothing? You would not answer that nothing was first, for we cannot conceive of nothing producing something. As our senses tell us there are things about us, and we have chosen to believe those senses. They tell us of the existence of matter. Something was first, and with that truth we may proceed. Which was first, life or death? Death could not produce life. We must agree that life was first, and that the first

something had life. Which was first, holiness or sin? You would not answer sin, for sin would not produce holiness, then there would be no holiness in the universe. But the first living something was holy. With that we may easily agree. Which was first, cause or effect? Every effect has its cause. There must have been a first cause back of all things. Thus, the first, living, holy something was the cause of the universe, and we call this first, living. holy something God. I hold in my hand a book. I know one thing about it, though I may never have read a line in one of its pages. I know it had a maker, a printer, or publisher, who made by himself, or by his machinery, or by his tools, or labor, a book. This book had a designer. some one planned it. There is a plan and arrangement; so it is with the universe. It is here, and it is to be accounted for. It had a Maker and Designer, One who set the stars in their orbits, and placed the worlds in motion. It was the first living, holy something which we call God, the Maker of all things, and the problem of existence of the universe is easily answered, and satisfactorily met in this way.

The Existence of Time.—Time in itself is not a thing, but a condition; but it is a condition which has always existed. There never was a time when one event did not follow another. Time is duration. We speak of "time and eternity" as the age of man over against the great eternal, but before man existed there was duration, and after Christ comes duration will still continue. Thus we read of "the ages to come." So we may put it down as a fact that time was, and is and always will be.

The Existence of Space.—Space is extension. It is the location of the universe. In it the planets revolve, and the stars gather their systems about them. It always existed, for if you should say that it did not always exist, what then was here before? Emptiness? But emptiness itself would be space. God did not have to make space, it was here of necessity; and it always will exist. We have heard in popular theology the expression "beyond the bounds of time and space," but such a condition never could exist.

The Existence of Matter.—We have seen that God is from all eternity. God is something, He is not nothing. He is a being really existing in the heavens. We proved His reality, when we proved the first something, and if something existed from the beginning, and occupied space, and possessed attributes, it follows from our definition that it was matter. The popular notion of an immaterial God is a scientific impossibility. He must be real and material. I admit that the matter may be extremely refined, but if we are to know the unseen by the seen, and if all things we have ever seen are material, and it is in this way that Paul tells us we are to know His eternal power and Godhead, we cannot conceive of Him as being otherwise than real. Matter, then, was co-eternal with the Creator.

Let us illustrate the eternity of matter with a few simple algebraic equations based upon those simple processes known to any student in high school. Let us begin with two equal quantities, which we will call A and B. Thus we will have the equation A=B. Now if the members of this equation be multiplied by the same equal quantities, the result will be equal, and we will still have an equation. Let us multiply A=B by A and we have A²=AB. Now if we should substract the same or equal quantities from both sides of this equation, the result would be equal, and we

would still have an equation. Let us subtract B². Thus, $A^2-B^2=AB-B^2$. Now if we factor or break up these quantities into their prime quantities, we shall still have an equation, for the whole is equal to the sum of all its parts. Thus, if we factor A²-B²=AB-B² we will have $(A+B)\times (A-B)=B(A-B)$. Now if this equation be divided by the same or equal quantities, we shall still have an equation. We find the common factor in the expression (A-B). Let us divide $(A+B)\times (A-B)=$ B(A-B) by (A-B) and we have A+B=B. Now if we should substitute for any quantity, an equal quantity, we shall still have an equation. Let us substitute from the first equation A's equal, which is B, and we have B+B=B. If we unite the terms we will have 2B=B. If now we divide by the common factor B, we will have 2=1. Why this result? You say that two is not equal to one, and yet I have proved it to be so. Where is our error? It is to be found in the factoring of A²-B²=AB-B², it will be seen as A and B are equal quantities that $A^2-B^2=0$, and $AB-B^2=0$. Therefore, the equation $A^2-B^2=AB-B^2$ was really 0=0, and when you allowed me to find the factor of 0, of course twice 0=0. It is true that 2=1 when we talk of 0's. In zero land, and nowhere else, can we have such a result. If ever there was a time when there was no matter, space was mere emptiness, and God was not in the universe, then there was zero land, where every mathematical law is overthrown.

But in the realm of things, two does not equal one. If God existed from the beginning, and matter did not, then there was a time in the eternal long ago, when He brooded over emptiness. But matter existed, it always did, and it always will. It may change its forms one hundred times an hour, but go out of existence, it cannot. Indestructibility is one of the universal properties of matter. A thing may be destroyed, but it can never be annihilated. We read of the "destruction of the wicked," but not of their annihilation. They will go out of existence as beings, but the material of which they were made, is still a part of the universe.

The Existence of Energy.—When I stand near a piano or over against a bass-drum, when they are being played, I feel a tremor in the air. It is found that sound travels through the air by waves, which are caused by vibrations of the string, or of a surface, or of a reed, or of a column of air in a pipe, thus making sound. We know that planets, also are ever moving in their orbits, and on their axes. By experiment, it is found that heat, light, electricity, magnetism, and chemical action, are all varieties of energy. A universe of dead matter is not to be thought of. The operation of the creative forces would cause energy. We know then, that as matter makes itself known to us by its energies, which produce attributes as of sound, or color, or warmth, or light, so there must have been, co-eternal with matter itself, energy.

The Existence of Force.—Force has a very close relationship to energy. Things are attracted to each other or repelled from each other by the operation of energy. Yet we think of force as that which controls matter, and its various energies. These forces which operated in the beginning and always will operate are likewise eternal.

The Existence of Law.—As God is the great Lawgiver, the universe has been, is and will be forever carrying out His

laws. The arrangements of energies, and forces, and their operations upon matter are all in accordance with law. The universe was never a realm of physical anarchy, any more than it was ever zero land.

We are now ready to invade the unseen world with some knowledge of these existing elements. To invade this realm without this knowledge, might lead us into wrong conclusions. We shall feel safe to know that wherever we explore, God is over all. His material universe still extends. We are somewhere, and at some time, and the energies and forces which we may touch are still under divine control.

Much of the universe is an unseen world to us because of distance. Things are too far away for sight or sound. We know that supernatural beings have powers in this direction, which we have not. We infer this when we read that even Satan showed to our Lord the kingdoms of the world in a moment of time, from an exceeding high mountain. There is in fact no mountain from which all the kingdoms of the world can be seen, but with the range of supernatural vision, the earth might be shown from pole to pole. We know also that Abraham was promised the world on the strength of the land which he could see. He was to look northward, eastward, southward, and westward, and all the land he could see was promised to him for everlasting possession. Yet Paul boldly tells us in Rom. 4: 13, that Abraham was heir of the world. Did he see from pole to pole? I do not know, but one thing I do know, that it was promised to him as though he did. And we know also that from Mt. Pisgah, Moses saw the Land of Promise which was beyond the range of natural vision. Either his sight was strengthened, or God brought the picture to him.

We know that far distances are conquered by mechanical devises, such as spy glasses, or telescopes, and that these are mechanical devices by human hands. What cannot God accomplish in the world to come by giving us a vision of the land afar? This promise as translated in the Revised Version of Isaiah 33: 17, "Thine eyes shall see the King in His beauty. They shall behold a far stretching land."

From what we can learn of the world in creation, it may have been very much larger than it is to-day. We know, or think we know, that the earth to-day is eight thousand miles in diameter. Through the solid globe there exists minerals and ores and rock formations, and within, those minerals and rocks are in a state of fire. These fires speak to us in thunder of volcanoes and earth-quakes. But let us remember that this is but a wreck of the world which God really made. He made a world for man's use. There were waters above the firmament, and everywhere waters under the earth, and the crust of the earth was evidently intended to be all of it, within man's reach.

This is the foundation of the first dominion, which in Micah 4: 8 is promised to be returned to Jesus, our King. Then will creation conditions be restored. If the mountain chains, and valleys, and the vast amount of mineral within the earth were spread out into a hollow globe containing waters, and with crust comparatively thin, we can easily see that the amount of matter would make the globe of much larger size. Our attention was called to this point some days ago, when an automobile chauffeur in the State of Vermont, dropped this remark: "If Vermont was ironed out, it would be as large as Texas." There was really more truth than poetry in the casual remark, and upon this, our thoughts went forth to the whole world, and we look forward to the time when the mountains shall be brought low,

and the valleys shall be filled, and the crooked places shall be made straight, and the rough places plain, and we try to conceive what that world will be. Is this the land of far distances, or the "far stretching land"? We may believe it. We may even know it on good scientific principles.

The Minute.—Distance is not the only thing which separates us from the world unseen. Some things exist which are too small to be seen by the eye or perceived by the sense of touch. We know that the snowflake upon a dark background, when studied under the microscope, produces beautiful star-shaped forms of such variety, that it is said that no two of them are alike. A section of animal tissue when exposed to the field of the microscope, is made to surrender to us its secrets, and thus we touch the unseen world in the infinitely little, as well as the vastly distant. We shall come again to enter the unseen world with microscopic aid.

The results of study through the microscope give to us a new revelation of God. He is not only infinitely great, but His laws and operations reach the infinitely little. The down on the butterflies' wings is as carefully and systematically arranged, as are the planets of the solar system. The rose follows the laws of God as much as does the planet Jupiter.

There is a mistaken idea in the minds of some, that God's infinite greatness leads Him to overlook small things. In support of this contention it is often pointed out that Peter says: "One day is with the Lord as a thousand years, and a thousand years as one day." But this does not signify that God does not know one day from a thousand years. It means simply this: that God is as clear in His

announcements, though they may be thousands of years in advance as He is in His announcements of to-morrow. I may enter the knowledge of to-morrow with a fairly good guess. I may know, or think I know, what I am going to do to-morrow, but I cannot speak of a year from to-day, with any clearness, but God can. He can look ahead a year, a century, a thousand years, or for the ages to come, that is just what Peter meant. God made worlds, but He has also made men. If I disobey His law, and rebel against His moral government, He knows it, as readily as He would know if the planet Mars had suddenly collapsed.

In the study of the minute, or infinitely small, it is necessary that we proceed with this realization of God. The wonderful disclosure which modern science is bringing to us from that unseen world, would not be safe in our hands if we

thought of it as outside the divine province.

But, when we think of it as inside the province of God, it becomes to the heir of salvation a great hope, that with increased power, an immortal sense, the now, but partially known realm of the unseen, may become familiar to us.

Sense Obstruction.—Sometimes, the unseen world is in the next room. It is there because an opaque wall cuts off the power of sight, and the deadened medium muffles the power of sound. There are real things in the next room, but we cannot reach them, and may not know them. We have only to open a door, and walk in, and it is an unseen world no longer.

We already know that there are substances, which defy these obstructions. Radium, for instance, lets its powers be known, though it be shut up in an opaque box. These substances have powers to penetrate the opaque and if this is true in the natural world, what may we expect from immortal sensation?

No bar, or lock, or human obstruction can stand against immortality. When a mortal like the Apostle Peter walked out of prison, with an immortal angel, the doors opened and closed of their own accord. The keepers did not perceive the passing forms. To those on watch, Peter and the angel, though very real, were in the unseen world. This was all because an immortal angel had under his control, powers which defy bar, or lock, or human watchfulness.

The Forgotten World.—Some things we once saw, or knew, or experienced, we have forgotten or think we have. They have gone out of mind, or at least out of our present mental reach.

In reality, nothing is forgotten. It is known that for every thought or action, there is a corresponding cell formed in the human brain. We know that the brain can be localized; that various functions of the body are affected by various locations in the brain. When one section is removed, the power to act is gone. Remove another section, and the creature runs around in a circle to the right, or to the left. Thus, by the cruel method of experiment, called vivisection, the location of various functions are now well charted in the brain. A cell once made, though it may collapse, has never gone really out of form. It is possible, under certain circumstances, to bring from the forgotten world, things which we once knew, but which have passed out of our use. Given some event or coincident, and it all comes back to us. It really has been there all of the time, but we had lost connection or mental touch with it.

There are some who think that the world to come will contain no remembrance of our life here. They base this theory upon such statements as "The former shall not be remembered nor come into mind." We do not deny this quotation. It is true in a sense, but there is a sense in which it is not true. If we are to take it as a universal truth, it establishes the very foundation of heathenism, for which the pagan has contended for ages. The student of transmigration would be glad to hear this theory supported

by Scripture.

There are things which we may forget in a way. The sorrow and pain and anguish of it all may become simply a sweet memory. We have all of us passed through some experience which was very trying at the time, but now, as we look back, and see how we came through it, perhaps realize a blessed experience of divine help, the pain and sorrow has passed though the fact is with us. It may even become a joyful memory. Let us quote two passages from the book of Genesis in support of this contention. "Behold there came seven years of great plenty throughout all the land of Egypt; and there shall rise after that seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land" (Gen. 41: 29, 30). "And Joseph called the name of the firstborn, Manasseh: For God, said he, hath made me forget all my toil, and all my father's house" (Gen. 41: 51). Now as a matter of fact, the years of plenty would not be forgotten even in the years of famine, but so grievous was the famine to be, that the joy of the plenty would be, as it were, buried out of sight. Joseph had not fogotten his toil nor his father's house, but the joy of his release from prison, of his exaltation to rulership, his happy marriage, and pleasant home, had taken away much of the pang of grief which had been his. In the following chapters we see how well he remembered all his toil and all his father's house.

It is in this way that we shall remember in the world to come, the lessons which our probation here has brought to us. Otherwise, of what value would be this probation? Why these trials and their consequent lessons? The redeemed are pictured by John as singing the song of deliverance. They are still mindful of their great redemption, and so may we ever be.

The Unknown World.—Sometimes, the unseen world is merely the unknown. David never saw a telephone. Why did that wise and righteous king never see a telephone? There were cedars enough in Lebanan for poles; there were minerals in the mines; the laws of electricity were the same then, as now. David never saw a telephone because neither he nor his people knew about it. As we go out in the streets of a modern city, we see things, and conveniences, that the great and wise of the past would have wondered at. These have come forth from the unseen world, because they ceased to be unknown.

False Standard.—We are sometimes separated from truths and realities, because we have erected around them, or allowed to be erected around them, some false standards. When George Washington advised General Braddock to allow the colonial troops to march in advance, and beat the bushes for lurking Indians, the General refused because his military standard, though good in Europe, was not good in a forest country like America. In the far unseen, was victory and fame for the general, which he never realized, because between him and that victory and fame, was a false standard.

It is just this way that error cuts us off from the world

of truth, which we might otherwise see. Error is error simply because it sets up a false standard. It is sometimes said that it makes no difference what we believe. If our belief sets up a false standard we cannot hope for true results.

Sin is a false standard. It is rebellion against the government of God. There is trouble in Mexico because they have followed too much the rebellious habit. It is come to this point in Latin America that there is almost no true standard. It may become the civilizing duty of more powerful nations to set up for them a true standard.

Beyond the Reach of the Senses.—Now we have very much to say about that realm which is beyond the reach of the senses, and we shall invite an able scientific writer to help us enter the unseen world at this gateway. But let us first get some idea of what is meant by the region beyond the reach of the senses.

If I strike at the same time, the lower and upper notes of a piano, though I use the same amount of force, the lower note will really be louder than the upper. This is not because the upper wire is weaker, it may even be stronger, because the strain on it is greater. It is because the human ear is beginning to fail. The mechanism of the human ear is limited. If the piano could be extended to notes still higher, it would produce a tone that could not be heard at all, not because there would be no note, but because the ear could not reach the tone. It is for this cause, that high and shrill tones are often painful as the ear is exerted beyond the normal strength.

Let us say that the piano comprises the ordinary range of human ear, and there are notes above it which soon

would become inaudible. It is said that there are insects whose note is in the eleventh octave, and cannot be heard by the human ear. Now the piano is of a certain range, seven octaves and a quarter. By an octave or eight note group, we mean what is ordinarily known as the scale, and thus we have the scale represented by the syllables do, re, mi, fa, sol, la, ti, do. Then another scale will begin using the same syllables, an octave higher, and the piano which covers very nearly the range of the human ear, is seven and a quarter octaves. If there are sounds above it, we do not hear them, they may be very real, but they are beyond us. If there is sound up there in the eleventh or twelfth octave, we cannot reach it or rather it cannot reach us.

Now let us enter the department of sight. When a ray of light shines through drops of water in a cloud, it may fall at such an angle as to divide that ray of light into colors, and produce a rainbow. When a rainbow of colors is obtained by scientific means, as when the rays of white light from a Bunson burner are passed through an instrument called a spectroscope, then the ray of light is split up and shown upon a screen in bars of color. These colors correspond to the notes in our scale. Beginning with the color red, which corresponds to the lowest note in our scale, and we have the color scale as follows: red, orange, yellow, green, blue, indigo, and violet. It is established by a simple diagram that even some of the violet rays never reach the human eye. This is called the ultra-violet. We learn then that all the things we see, the landscape, and the colors are confined to one simple octave of light, and that octave, not complete. We heard seven octaves and onefourth on the piano, we have but one scale in the color scheme.

We learn then that there is a field of color in the ultraviolet region that the eye does not see. It has also been established that below the red, there is a red known as infra-red, which the eye does not see. If there are demons whose form and coloring is in the infra-red, or below it, they may be real, but we do not see them. Are there angels whose form and coloring are so exquisite as to be above ultra-violet? They may be very real, but we do not see them. Thus we are reaching two ways into the unseen world.

In Harper's Magazine, for June, 1913, there is an article by Henry Smith Williams, M.D., entitled "Exploring the Atom." This article has been reprinted in the Matilda Ziegler Magazine for the blind, and for this article, we wish here to express our hearty thanks. We shall, for the most part, in our study of the unseen world, follow Dr. Williams excellent outline; and shall, with the kind permission of the publishers make liberal quotations from that article. It will be seen that the microscope is making as great revelations to the scientific world, as ever came through the telescope. In following this outline, it will be well for us to have in mind a few necessary definitions.

Matter exists as we know it, in the mass. We may hold in our hands a pinch of salt. It contains many particles, and can be broken up. It can be reduced to particles so fine that the human eye would not perceive one of them. Now the smallest particle of that substance of which it is possible to conceive and it still remains salt, is called a molecule. But salt itself is a compound of chlorine and sodium. If it were to be chemically broken up into its original elements, the smallest bit of one of those elements which combine with the other to form salt would be called an atom. It has been thought that the atom is so minute

as to admit of no further division. Thus, we may say in brief, an atom is that part of an original element which cannot be further divided. A molecule is the least portion in substance which can exist without breaking up the substance into its original elements. When more than one molecule exists together, it forms a mass. Thus we divide matter according to its quantity, into three divisions; the mass, the molecule and the atom. In following this outline, we shall meet a still smaller division of matter, which stands where matter and electricity meet, and is called "The Electron."

If a small lump of sodium chloride, or common salt, is taken between the thumb and finger, it can be easily reduced to a fine powder. If, now, a few grains of that powder are scattered upon a glass slide, and examined under the microscope, they will appear as rock-like masses, instead of the dust particles they really are. It is not difficult for us to understand that these particles are made up of still finer particles or molecules of matter. The finest grain of the dust, as we see it, is still a mass being made up of many molecules.

If now a few drops of water be added to the dry salt, it will fade away and disappear into seeming nothingness. It has become invisible. If our microscope is very powerful, this means that there is left no particle of the salt the size of one-hundred-thousandth of an inch. In fact the salt has been separated into molecules so very small that millions of them must be massed to form the smallest particle of matter visible. These particles move freely in the solution among the molecules of water. They are so very small that they do not obstruct the waves of light; hence the transparent appearance of the solution.

Viewed Through the Spectroscope.—Place the end of a platinum wire in the salt solution and then hold the wire in the flame of a Bunsen burner, the flame will immediately become greenish in color which proves to the eye that the particles of salt are luminous. If this flame is examined through a spectroscope, the light rays will be observed to split up into a series of dark lines. This special series of lines would not appear in light coming from anything else besides sodium. No other substance can duplicate that record. The same kind of light might come from the sun, or from any stars; but it would prove the presence of sodium, at the source of light. "These lines," says Dr. Williams, "spell sodium in the language which any chemist in the world can read; and the signature of the spectrum cannot be forged or duplicated."

As in the case of sodium, so is it with every other element. Each has a manual of its own, a series of lines in the spectrum peculiar to itself. This chemical test is very delicate. There may be but the slightest trace of a substance present, as in our present experiment. But the lines of the spectrum will record the trace of this substance even in the midst of many other kinds of matter.

The Zeeman Effect.—If, in examining the sodium flame through the spectroscope, we should hold the flame between the poles of a powerful magnet, we would observe that the sodium lines are now split up and separated. In honor of its discoverer, Professor Peter Zeeman of Amsterdam, this is called the Zeeman effect. Says Dr. Williams, "It is a phenomenon of vast importance from the physicist's standpoint, inasmuch as it gives interesting clues to the activities of the atomic forces and to the character of life." This splitting up of spectral lines has been observed by

Professor Geo. E. Hale, Director of the Mt. Wilson Observatory. He studied it in connection with light coming from spots on the face of the sun. It demonstrates that sunspots are powerful electric fields. Sunspots are, in reality vast volcanoes of gases. Another use of the Zeeman effect, is to demonstrate the close relationship between magnetism and light. In Professor Zeeman's own words it shows that light is a phenomenon of electricity.

Our experiment with the sodium flame demonstrated, very plainly, a close relationship between the action of molecules or atoms of matter and the origin of light itself. A single experiment is sufficient to show interesting relations between particles of matter and those appearances of energy, which we term light, electricity, and magnetism. It is well known that there is ordinarily a close relationship between light and heat itself.

The Bolometer.—The spectrum caused by the ray of light being spread out upon the screen, not only showed a variation in color, but also in degrees of temperature; when tested by an apparatus of great delicacy, it appears in point of fact that the dark lines in the spectrum are comparatively cooler than the surrounding bands of color. and that the spectrum may be charted by passing through it an instrument of great delicacy which can measure the heat. The instrument which accomplishes this wonder of measuring the smallest degrees of heat, is called the bolometer. It was invented by the late Professor Langley, of the Smithsonian Institute. This instrument is constructed on the principle which demonstrates that any change of temperature in a metal, changes the power of that metal as a conductor of electricity. By using an extremely fine, flattened thread of platinum for his conductor, and a

sensitive galvanometer to register the effects, Professor Langley produced an instrument responding to the changes of temperature so slight that no one could reasonably suppose it possible. "Indeed," says Dr. Williams, "the feats accomplished by the little instrument are as incredible, not to say fantastic, as the feats of the spectroscope itself. A generation ago, instruments for physical research had attained a high stage of development; but to measure a change of temperature of one-thousandth of a degree was considered a remarkable feat. The layman will be disposed to admit that it is a remarkable feat. But the perfected Langley bolometer measures a change of one-hundred-millionth of a degree."

The bolometer is capable of dealing with infinitesimal quantities of heat that come from such bodies as the moon and many of the stars. As a practical instrument, the chief use of the bolometer is to show the presence of heat that comes to us from the sun. Knowledge thus gained will perhaps be used in predicting the conditions of the weather on the earth from the influence of sun spots or other solar phenomena. Besides these practical results, interest attaches itself to the bolometer because it enables the observer to measure the waves of energy beyond the bounds of the visible spectrum. It appears that the greatest concentration of heat occurs in the dark region below the deepest red. With the bolometer, Professor Langley was able to "chart" this dark region of "invisible light," if the term may be allowed, below the infra-red. He not only discovered its degrees of heat, but showed that it was crossed by cool lines which correspond with the dark lines of the visible spectrum. At the same time it had been demonstrated that the rays of light which effect the photographic plates, are those coming from the violet end of the spectrum, and extending into another region beyond the utmost violet portion. It has been known for a long time that the color red represents long light waves, while violet represents short waves of light. It is now clear that the eye only sees a small part of the series of vibrations, that all radiant energy given off by a luminous body includes a long series of waves on either side of the spectrum, each series having its characteristic effects.

The Radiometer.—This splitting-up of the rays of light was made as we have seen, with the aid of the spectroscope. It is clear that an ordinary beam of light, before it is divided by a prism, must consist of the whole series of waves of energy—heat, light, and ultra-violet—blended and mingled together. We have seen that different portions of these waves may be examined by the bolometer, by the eye through the spectroscope, and by the photographic plate. The joint action of the rays of radiant energy may be interpreted in terms neither of heat, light, nor photographic effects, but, as a physical pressure. The very delicate instrument which measures this effect is called the radiometer.

This instrument was devised by two Americans, Professors E. F. Nichols, and G. F. Hull. And it is a more delicate modification of an apparatus used by the English physicist Sir William Crookes.

This delicate instrument shows that the waves in the ether which are interpreted as heat, light or electro-magnetism, which are rushing through space at the rate of 186,000 miles per second, push against any object that is in their path, with an actual pressure, in addition to their other effects. This is what would be expected, perhaps, if the ether were not so extremely intangible a substance;

Clerk-Maxwell, the famous student of the ether declared, from theory, that this push must exist. There is, however, a wide breech between theory and demonstration. It remained for the experiments of Professor Lebedew in Europe and of Professors Nichols and Hull in America, acting quite independently to put this matter beyond the possibility of doubt. We know now that every ray of sunlight gives a positive push to everything it reaches, and that a similar push accompanies all radiations. Everybody not at the absolute zero of temperature-a degree of cold never reached in a laboratory and existing, if anywhere, only in the deepest portions of stellar space is giving off rays of energy. It follows that all bodies are pushing and repelling every other body that their rays can reach. The instrument which measures the force of this push is called the radiometer. It consists of two discs of thin glass (one disc blackened and the other brightly polished) suspended by a mica thread in a vacuum. When rays of energy touch these discs they are absolved by the blackened, and thrown off by the polished, so that the blackened disc is as much heavier than the polish as the ray of energy absolved is heavier than no ray at all. This difference in weight will affect and turn the beam of a very delicate, and especially arranged scale. So delicate is this adjustment that a candle turns the vanes of the instrument through nearly one hundred scale divisions when placed a third of a mile away.

When we take into consideration the fact that onetenth of a scale division is easily detected, it will be seen that the candle placed at this distance by no means exhausts the possibility of the radiometer. Were there no obstructions from the atmosphere, it is estimated that a candle could be detected at the distance of sixteen miles.

The face of an observer at the distance of several miles can be detected; at two thousand feet, it turns the scale through twenty-five divisions. "So every human countenance," says Dr. Williams, "glows as a beacon light signalling out for miles in every direction, only one must be equipped with a radiometer, if one would note or heed the signals."

But God needs no radiometer. If human skill has carried the observation of radiant energy so far, what may not divine wisdom accomplish? What wonder that one said of old, "For Thou God seeth me" (Gen. 16: 13). If the face glows so as to affect the radiometer, we know that this glow is not seen by the naked eye. It must be in ranges of "invisible light." When we read in the Bible of the shining face of Christ and the angels, we can now begin to understand it scientifically.

When the radiometer is directed toward the sky, it receives impressions from many of the larger stars. But their radiant push does not always agree with the appearance of visible light. Stars of the third and fourth magnitude push with the power of some of the planets. This shows that much of their radiant energy must be from the invisible parts of the spectrum.

Doubtless we shall, in time, know much more about the stars from experiments with the radiometer. The fact that an ether wave can push with such force against any body with which it comes in contact, must be a factor in the distribution not only of energy, but also of matter through the universe.

Professor Svante Arrhenius, the Swedish physicist, has calculated the size of a particle of matter which can be driven before the light, as dust is driven before the wind. He thinks that radiation explains the phenomena of the

comet's tail, of the sun's corona and of the Aurora Borealis, the latter is due to the actions of particles of matter charged with electricity and driven to the earth from the sun. Radiation is thus a force which acts opposite to the force

of gravity.

What gives the radiometer its chief interest is that it shows the wonderful energy of the atomic forces that send out the waves of ether. A molecule vibrating in such a manner as to send off at the rate of many millions per second, and at a speed of 186,000 miles per second—waves strong enough to drive particles of matter before them must be a center of energy of astonishing power.

Radio-active Substance.—A new line of investigation has revealed the atom itself. These observations came through the discovery of substances having curious and unexpected, but now well-known properties. The name of radio-activity is applied to those substances which have the power in themselves of giving off waves of energy. The original discovery of a radio-active substance was made by the French physicist Becquerel, through the observations of the effect of the chemical called uranium on the photographic plate. The discovery of other similar substances soon followed, including radium, by Professor and Madame Currie. The strange new substances were quickly studied by many workers among whom is Professor Ernest Rutherford now of Manchester University.

The principal properties of this class of substances consist chiefly in giving out rays which affect the photographic plate or penetrate opaque bodies.

Three Types of Rays.—These substances give off at least three kinds of rays which have been named by the

first three letters of the Greek alphabet, as the alpha beta gamma rays. The alpha ray consists of relatively heavy particles which are in fact atoms of helium, carrying each a double charge of positive electricity. The beta ray is the same as the cathode ray, which is brought about when electricity is forced through a Crookes vacuum tube. The gamma is the same as the X-ray, which is brought about when a cathode ray strikes the wall of the glass tube. The alpha ray has been studied to a large extent and it has revealed one great secret after another. Dr. Williams says, "That the alpha particle is an atom of helium is a startling fact. For helium is an element, hitherto known as an inert constituent of the atmosphere. And to suppose that one element can be transformed into another is to suggest a restoration of the obsolete heresy of the alchemist. Nevertheless, the demonstration is complete that the alpha ray does consist of helium atoms, and that it is precisely the same whether it eminates from thorium, from radium. or from any other radio-active substance—however the fact may be explained."

The Electroscope.—The most interesting and important of all the experiments along this line of investigation, is that which has enabled scientists to isolate an individual atom and to actually test its size. The apparatus which performs this scientific miracle is known as the electroscope. It is an instrument of great service to the student of radioactivity. Compared with the spectroscope, the bolometer, and the radiometer, it is an instrument of exceedingly great delicacy. The spectroscope, we will remember revealed infinitesimal traces of a given substance. It can show the presence of the most minute quantity of gas in a tube that ordinarily would be called empty. But the

best vacuum that science can produce contains millions of gaseous molecules to the cubic inch; so, after all, the spectroscope deals with a vast lot of molecules when it performs its greatest feats. But the electroscope is capable under right conditions of detecting the presence of a single atom. The test it can apply is reckoned to be 500,000 times more delicate than the finest test of the

spectroscope.

In form the electroscope is simplicity itself. It consists principally of two bits of gold-leaf suspended loosely together. When these gold leaves are charged with electricity, they mutually repel each other, which holds them apart. But when the electricity is discharged they fall together. Ordinarily dry air is a non-conductor of electricity. A charged electroscope exhibits its leaves spread apart. If the atmosphere is electrified it becomes a conductor and permits the electricity to be discharged. The ultimate possibility of the electroscope was recently made by Professor Ernest Rutherford. He connected a closed cavity, having a small opening on one side, and near this opening he placed a surface covered with radium. A certain number of the alpha particles discharged from the radium could enter the opening. The radium was placed at such a distance that but three or four particles per minute would pass through the little opening. "It was found possible," says Dr. Williams, "to adjust the electroscope to such a state of delicate responsiveness that the entrance of a single alpha particle discharged it. Thus it was possible to compute the number of alpha particles that are sent out by a given quantity of radium in a given time."

Professor James Dewer of London has tried other experiments which carefully measured the quantity of helium gas that arises from a certain quantity of radium.

It is clear that the two experiments combined show the number of helium atoms that made up a certain quantity of helium gas. It has long been known that all gases under the same conditions of temperature and pressure contain the same number of molecules. The physicist has long known the number of atoms in a certain molecule. It follows that it is now possible, thanks to the electroscope, to estimate the number of atoms in any gas of a known composition. As most solids can be reduced to the form of a gas in known proportions, the number of atoms in a certain quantity of any solid may also be generally computed.

"The figures revealed," says Dr. Williams, "are utterly bewildering. Professor Rutherford found that a gram of radium gives off 36,000,000,000 helium atoms per second. A cubic centimeter of helium gas contains atoms to a number represented by this absurd row of figures: 2,560,000,000,000,000,000,000,000—which is read, I believe, two sextillion, five hundred and sixty quintillion." The weight of an atom is the part of a gram represented by a fraction with a numerator of one, and a denominator of sixty-eight followed by twenty-four ciphers—which would carry the count to octillions. Such figures convey very little definite meaning. They serve to give an idea of the utterly incomprehensible littleness of an atom.

Considering then, that the electroscope is capable of detecting the presence of one single atom, we are in the presence of an instrument whose delicacy is little less than awe-inspiring.

The big telescope, aided by the photographic plate, reveals one hundred millions of stars, which lie far beyond the confines of unaided vision. It now appears that a pinch of salt which you hold between your fingers, is made up of atoms numbering not hundreds of millions merely,

but billions of billions. The number of atoms in the smallest particle of matter which is visible under the microscope, is greater than the total population of mankind since the race began. This great fact is revealed to us by a simple instrument composed of two fragments of gold leaf. This makes the results far more wonderful.

There is a second process also devised by Professor Rutherford, by which the helium atoms may be counted as they fly in the form of alpha particles from radium. This method seems even more wonderful than the other because it is so very simple and because of the fact that it depends upon direct vision, aided only by the microscope. This method consists of watching a small portion of a screen covered with a compound of sulphide of zinc or willemite. "This screen," says Dr. Williams, "has the property of emitting sparks of light when bombarded by the alpha particles, as they fly off from a radio-active substance. As ordinarily witnessed, the bombardment suggests a shower of shooting stars; or it may be even better likened to the splash of rain-drops on a dimly lighted pavement."

The Sphinthariscope.—This is the name of the apparatus which has performed the delicate experiment already narrated. Professor Rutherford placed a bit of radium near the screen in such a way that all the rays are shut off from it except those which passed through a small aperture. He could then, through a microscope, count the splashes of light, each of which is due to the bombardment of a single alpha particle. He could thus estimate the number of particles given off by a quantity of radium in a certain time. The result agrees in the main with the experiments performed by the electroscope when we

make all due allowance for the imperfection of our power to receive the results. One method acts as a check and corrector of the other; and the results united should make us fairly correct in our results. "Although this method of counting the atom depends upon direct vision," says Dr. Williams, "it must not be inferred that the observer actually sees the atom itself. What he sees is the commotion created among the particles of the sensitized screen when the atom dashes into their midst."

When you fire a rifle ball into a lake a half a mile distance, you see the splash of the water very clearly, but you do not see the rifle ball itself. The effect is precisely similar with the splash of a light caused by the alpha particles. The atom itself is still as far removed from actual sight though you are aided by the most powerful microscope, as a rifle ball would be at the distance of a mile. To show how hopelessly invisible is the atom, we may note that the smallest particle of matter visible under the microscope is of such dimensions that 50,000 such particles placed in line would be necessary to extend across the space of one centimeter, or about two-fifths of an inch.

When we reckon a cube of this number, we discover that one hundred and twenty-five thousand billion such particles could be crowded into the space of a cubic centimeter. Professor Rutherford estimates that 20,000,000,000 times that number of helium atoms would exist in the form of gas in the same space. The molecules of gas are widely separated; so the smallest particle of solid matter as seen through the most powerful microscope would contain many times twenty billions of atoms.

Sir Joseph Thompson's Method.—There is another method devised by Sir Joseph Thompson of studying the

atom. The means of making the record is in this case the photographic plate. Professor Thompson literally photographs the atom. His method of making the atom transscribe its own record on the sensitive plate is the most delicate method devised as yet of analyzing the constituents of a gas. The gases to be tested are introduced in very small quantities into a glass bulb called a vacuum bulb because it is supposed to contain next to nothing. When an electric current is passed through this bulb, it glows with a phosphorescence, and the phenomena of the cathode ray are manifested-the cathode ray consisting of negative particles of electricity. It has been shown that another kind of particles travels the tube in the opposite direction, to that in which the cathode particles are going. A slight opening being made in the electric cathode, these particles pass through the aperture and impinges on the other side of the glass bulb back of the cathode. On account of the method in which they are tested, these rays have been called "Canal Rays" by the German scientist Goldstein. who first discovered them.

Professor Thompson tested these rays by exposing them to the influence of an electric current, and a magnetic field at the same time. Electricity has a tendency to deflect them in one direction, and magnetism in another. As a result they are diverted from their straight path and assume an eliptical orbit. The record of their different flights is impressed at once on the photographic plate. To ordinary observation, the photograph suggests a shower of shooting stars or tiny comets, or in some cases auroral display.

Sir Joseph Thompson has demonstrated that the record of the streams of light are but the records of various types of particles. They are deflected in degrees which depend upon their atomic weights. The hydrogen atom for instance, being very light, is deflected more than the helium atom, and this is deflected more than the still heavier atom of oxygen. "So here again," says Dr. Williams, "the individual atoms are made to record their presence. The method has great interest for the chemist, because it enables him to detect the presence of quantities of foreign gas too minute to be indicated by the spectroscope."

The particles are registered within less than a millionth of a second after they are formed, and Sir Joseph Thompson thinks, that when a chemical combination or decomposition is occurring in the tube, the method may disclose the presence of intermediate forms which have only a short existence. It has been shown that even a gaseous element may consist of a mixture of many different substances in oxygen, the pictures reveal about eight different forms of atoms and molecules, running from neutral atoms of oxygen to molecules composed of six atoms with a positive charge of electricity. Thus the scientist not only photographs the atoms but records their close transformation and combination. The atoms which thus surrender their secrets to the photographic plate are billions of times smaller than the least particle of matter that is visible under the microscope. It would seem, then that this feat of Sir Joseph Thompson's together with the demonstrations of Professor Rutherford, must carry us far into the realm of the invisible.

But there remains one other step which the investigations of our time have accomplished, this carries us still farther into the realm of the invisible.

The Electron.—The last accomplishment of analysis is that which proves that within the smallest atom there is something almost two thousand times smaller than the

atom itself. This is detachable from the atom, and may be measured as to its mass and tested as to its electric charge aided by apparatus in actual use in the laboratory. This final particle of earthly matter is called the electric corpuscle or electron. We are indebted chiefly to Sir Joseph Thompson for its knowledge. "It is the smallest thing in the world" says Dr. Williams, "and it is probably the basal substance of which all matter of whatever character is built."

We can give but a brief reference to the manner in which it has been weighed and measured. The electron was first discovered in the cathode ray, which is generated in a vacuum tube when electricity passes through it. The cathode ray is a stream of electrons driven off from the negative pole or cathode. That these particles are turned aside by an electric current shows that they are real substances, and the amount of deflection with a given current makes it possible to calculate the charge of electricity they carry.

The electron appears again as a part of the beta rays given off by a radio-active substance. "Electrons may also be liberated from ordinary matter," says Dr. Williams, "when any substance is heated to a very high degree, or when rays of ultra-violet light impinge on a metal at ordinary temperature. Yet again, they appear in ordinary gases when a heavy charge of electricity is forced through

the gas."

Electrons are also set free in a gas subjected to the X-ray or the gamma ray of radius. It took a great deal of experimenting to prove that the phenomena which exist under these various circumstances form one and the same thing. The demonstration was made and several means were devised for testing the quantity of electricity which the particle carries and of counting the particles themselves.

The method, in most general use, of counting the particles is by passing the X-ray through a portion of air, and then allowing the air to expand in the tube. Expansion cools the air which is followed by a deposit of droplets of water, like minute dew drops, upon the electrons. The droplets of water thus formed make a fog, which settles toward the bottom of the tube. The rate at which the particles settle can be determined by direct observation of the surface of the fog. The heavier the substance, the faster it falls; and this proceeds at a fixed rate. But small particles on the other hand, pass downward through the air at a rate that varies with their size, in accordance with the law named Stoken's law, after its discoverer. This observation of the rate of settling for the particles of water on the electron gives the size of the particle itself.

Another method shows the total amount of condensed vapor, so a simple division gives the number of the particles, and hence of the electrons. Then again, the total charge of electricity carried by all the electrons can be measured with the electrometer, and again all that is necessary is to divide the quantity by the number of electrons to find the quantity of electricity contained in each.

Professor R. A. Millikin, of the university of Chicago has confirmed these methods by a series of experiments, in which he isolated a droplet of oil and studied it through a miniature telescope while it took up one or more electrons in the air. By his experiment he is not only able to measure accurately the electric charge of an electron but to calculate the number of molecules in any substance, the force of energy, and the weight of the atom. These experiments show further that the whole mass of the electron is due to its electric charge.

"The electron is not merely a particle of electricity," says Dr. Williams, "it is nothing but electricity. It is not

matter in the ordinary sense of the word. It is a center of force, a concentration of energy, and may perhaps be thought of as a little whirl in the ether. It carries energy in a perfectly definite quantity, and must be thought of as occupying a definite position in space, and having what might be called an atomic structure."

The strange thing is that its mass is about seventeen hundred times smaller than the mass of the hydrogen atom, which had before been the smallest thing, of which we had any knowledge. We have already seen mystifying rows of figures, showing us that the helium atom is trillions of times smaller than the least particle visible with the most powerful microscope, yet we now know that this helium atom is four times as large as that of hydrogen, and now we have just learned that the electron is 1700 times smaller still. The imagination is taxed to its limit to think even in the vaguest way of all of this infinite littleness.

In regards to bulk, the electron is, according to the French scientist Jean Becquerel, billions of billions times smaller than the atom.

M. Becquerel compared the electrons in an atom to a swarm of gnats flying about in the dome of a cathedral. Thus we penetrate further and further into the realm of the infinitely little, seeing the smallest visible particle of matter resolved into millions of molecules, each molecule into various atoms, and each atom into its vast swarms of electrons, the question naturally rises, what is beyond?

"The answer is," says Dr. Williams, "that, so far as present-day science knows, the electron is the last term of the series." We cannot imagine empty space. On this account, physicists have conceived of an ether which pervades the universe. It fills all the space between the particles of matter, serving as the medium of communication

whereby energy is transmitted from one atom of matter to another throughout the entire universe. Light, electricity, magnetism, radiant heat, are various manifestations of energy, carried, as it is thought, in the form of waves in the ether. This ether it is supposed has neither energy nor matter, its importance may be summed up in the statement that, without the ether, neither light not heat could come to us from the sun. When we stop to think that ether penetrates everywhere between the particles and atoms of matter, and that substance so far as we know, moves through ether without being in the least degree obstructed, it will be obvious that this medium is an ever present mystery.

It has been a puzzle to surmise how the particles of matter could produce waves in a medium which seemed not to obstruct their activities. But now, it would seem that the link between ether and matter with its structure, is found in the electron.

It is the electron, so far as we can learn, which grips the ether and causes waves which are as real as the waves formed by a pebble which is thrown into the surface of a lake.

"The electron," says Dr. Williams, "which thus seems to be responsible for all manifestations of energy is regarded by many physicists as the sole constituent of matter. Different kinds of atoms, in this view, differ from one another only in the very number, or in the diverse arrangement of their component element. It seems well within bounds, therefore, to say, that this inconceivably minute particle, which is far and away the smallest of which present-day science has any knowledge, is at the same time far and away the most important thing in the universe."

By all this it would seem that human knowledge has

brought us well-nigh to the end of all existing things. Yet we know, in all reason, that we are but standing on the shore of the vast ocean of universal knowledge. We find at the bottom of all material things the electron, which seems to be the same from whatever element it is produced. Can it be that all material things are formed from various combinations of electrons? It would certainly look that way.

It also seems probable that the electrons take hold upon the ether which pervades all space. But what is the power by which the ether is thus gripped by the electron? Is it not reasonable to suppose that somewhere, in this wonderful relation between the electron and the ether is the operating power of the Spirit of God? Of the subject of the Spirit we shall speak in a future chapter, but we wish to say, that we are forced to the belief that the Spirit of God is operating through all the universe, executing the divine will upon all creation.

We have come to our knowledge of the "unseen world" by the use of scientific apparatus, such as the spectroscope, the bolometer, the electrometer, etc.

We cannot conceive of God or the angels being limited in any such way. To them that which we know as "the unseen world" is fully seen, and known, and understood. So will it be with those who, through the grace of God, shall obtain immortality. To the immortal being in the world to come, there will be no "unseen world," but a mighty universe, full of grand possibilities and open to the child of God forever and forever.

CHAPTER X.

THE PROMISED DOMINION.

"Thy Kingdom come. Thy will be done in earth, as it is in heaven." —Matt. 6: 1.

This is the first petition in that brief, but comprehensive prayer which Jesus gave to His disciples. It is a prayer still unanswered. We cannot say that God's will is fully done so long as the earth is under the curse. As long as man must earn his bread by the sweat of his face; as long as the rebellion of sin and Satan strews the earth with its mass of wreckage; as long as the solemn procession of death winds its way to the tomb, it will not be true that the will of God is fully done on earth. The prayer is still a prayer, and not a fulfillment.

It may be said that this prayer is not the exact form of prayer which should be used to-day by Christians. It was never given as a divine ritual, but as a great example. Jesus never said, "You must always use these words," but He did say, "After this manner, therefore" (Matt. 6: 9).

This prayer forms a part of the "Sermon on the Mount." It was given in the early summer of A. D. 28, while Jesus was preaching. Jesus was still on earth and had not become the sacrifice for sin. The prayer in question while beautiful to-day, was primarily intended for that transition period when the old dispensation was passing away and the new dispensation was being introduced. At that time, it would not have been proper to have used the name of Jesus in

prayer. At a later time, however Jesus instructs His disciples to pray to the Father in *His* name. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father, in *My* name, He may give it you" (John 15: 16).

Thus, with the death and resurrection of Christ, there has come an evolution in the matter of prayer. We are to pray to the Father. We are to petition in the name of lesus; there is our royal authority. But we are still to pray, and this prayer which Jesus gave His disciples is still a matter of example. In this chapter, we shall simply attempt to establish the fact that the kingdom of God is in the future. We have already seen that long years ago the kingdom existed in promise; and we have learned that that promise has been accepted by the faith of God's believing children. We have seen the Iewish nation set forth as a representative of the kingdom which is to come; and we have learned that the kingdom of God is already proclaimed in the Gospels. We are now to take another forward step and to see that the kingdom of God is fully to be established in the future.

Conditions Not Yet Right.—We must emphasize here, what we have already mentioned in a general way; that the conditions for the establishment of the kingdom are not yet fulfilled. When the kingdom of God shall come, there can be no usurper upon earth's territory. Satan is still alive. His sentence though pronounced, is not yet carried out. The burning world will be that lake of fire prepared for the devil and his angels. That lake of fire is still in prospect, and the devil is still at work. No complete kingdom of God is possible with the devil in it.

The earth, which is the territory of the kingdom is still marred by the curse. Weeds and briers and all forms of pests are with us. Man is still under the economic law of the struggle for existence. Jesus, when He suffered for our sin, suffered also to redeem nature.

Man had eaten of the wrong tree, and sin had come into the world; Jesus, for our sins, was nailed to a tree. The thorn and the brier had been given to the sinner, as a necessary element of labor; but now, Jesus wore the crown of thorns, and purchased the thorn-cursed possession. When His kingdom shall be fully established, the thorn and the brier, the weed and the thistle, and every known pest must go.

And the subjects of the kingdom are, for the most part, in their graves. The remnant church is weighed down under the burden of affliction and infirmity. There is suffering here, and deception, and wrong, and hypocrisy. All these are inconsistent with the fullness of Christ's kingdom.

The Capital City Wanting.—Nor has the kingdom of God yet found its capital city. Some point us to old Jerusalem now trodden under the heel to the Turk. They tell us that the Jew is returning to his ancient country; but, as a matter of fact, the Jews are turning to New York City in much larger numbers. God gave great promises to the Jewish nation; but they broke every condition. When they put to death their Messiah, the veil of the temple was rent from top to bottom, and God was done with the whole Jewish economy. We are told of a time when the times of the Gentiles shall be fulfilled. But that does not signify another Jewish age. If it did, it would also require, naturally enough, that there should be another Gentile age;

otherwise, God would be unjust, and show partiality in favor of the Jews. No, we do not look for another Jewish age round old Jerusalem. But we do look for the kingdom of God and its capital city, New Jerusalem, to follow these times of the Gentiles.

The King, a Priest.—Jesus lives, but He is not reigning yet as King. He is exercizing an office of mercy, and not of majesty. He is a serving Priest, and not a ruling King.

We may hail Him, as royal King and Priest, but it is the priesthood which now engages His attention. Far from ruling over the people, Jesus Christ is representing the people at His Father's court. He is, in this respect, as an Ambassador to a foreign court, and not the Ruler here. Mr. Page, who represents the United States at the court of St. James, could not at the same time, be President. So Jesus, pleading for us at His Father's right hand is our Ambassador abroad. We know, from the fifth chapter of second Corinthians, that we who preach the gospel are ambassadors from the court of heaven to sinful man. There is, then, between heaven and earth, a diplomatic interchange between Jesus and His people. We represent Him here; and He represents us there.

The very fact of this diplomatic relationship would preclude the possibility of the kingdom's uniformity. When the will of God is done on earth as it is in heaven this will no longer be a foreign realm subject to diplomatic relationship.

The Time Not Yet.—From our study of the prophet Daniel, we understand that the time of the kingdom is not yet. Daniel says, "The time came that the saints pos-

sessed the kingdom." They have not always possessed it. It has not always been here. It is a thing to be established at some definite time. That time, as we all know, must succeed the time of the Gentile kingdom. It is after Rome is broken, that the kingdom is fully established, "under the whole heaven" (Dan. 7: 27).

A Study of the Eighth Psalm .- David looked forward to the promised dominion with the eye of a prophet. He says, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained: what is man that Thou art mindful of him? and the Son of man, that Thou visitest Him? For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor. Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet" (Psa. 8: 3-6). Of this passage, the author of the book of Hebrews gives a very complete commentary. He tells us who it is that is to have all things "under His feet," and declares that it will be in the "world to come." Here is Paul's comment; "For unto the angels hath He not put into subjection the world to come whereof we speak. But one in a certain place testified saying, What is man, that Thou are mindful of Him? or the Son of man, that Thou visitest Him? Thou madest Him a little lower than the angels: Thou crownest Him with glory and honor and did set Him over the works of Thy hands; Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste

death for every man" (Heb. 2: 5-9). It is Jesus then who is to have dominion, and have all things under His feet.

In the miracles of Jesus, we see an exhibition of that power which He was later to receive. He possessed power, not only over men, but over the very forces of nature. He turned water into wine; He walked upon the sea; He said, "Peace, be still," and the winds and the waves obeyed Him. He spoke to the fig tree, and it withered away; and He twice called forth from the universe the loaves and fishes which were to feed the multitudes.

Here was the exercise of those very powers which, in the beginning, were offered to man, and which man lost at the "fall." The marvelous exhibition of control over the forces of nature which Jesus manifested during His ministry was for the purpose of giving to His followers an example of what His kingdom was to be. The miracles of Christ show three purposes: first, they arose because of His compassion on the multitude; second, they were credentials of a divine message, showing that the power was from God; and third, these miracles were an example of the kind of government which Jesus would give when He should come forth into His kingdom. In turning water into wine, and feeding the multitudes with the loaves and fishes, He taught that in His kingdom every economic need of His people would be completely met. In stilling the waves of the sea, He taught the valuable lesson that there would be no storms in His eternal kingdom.

His miracles among men carry the same lessons. That He made the blind to see, the deaf to hear, the lame to walk, that He cleansed the leper, and healed the most incurable diseases, was all to serve notice that in His kingdom these things would not be. In the divine economy, hospitals for the sick, asylums for the violent, and institutions for the

defective will be forever abolished. And He carries this lesson to the young maiden's deathbed and to the grave of Lazarus, forever declaring that He would fully conquer death.

Thus, to the student of the divine plan, the life of Jesus is a great inspiration. The things that Jesus did for suffering humanity shows what He will do when He comes in the fulness of power; and with these thoughts in mind we wish, to further consider the fitness of Jesus as earth's future king.

Some will think that this subject should not have been taken up. They would take it for granted that Christ was fully worthy of any honors or powers that might be bestowed upon Him, and they do not care to give the matter further concern. All this sounds very well in theory, but it would not be very good in practice. The history of mankind has brought forward able kings and mighty kingdoms, yet they have failed. How sad it would be, if, after all, the responsibility of earth's rulership were larger than any single man could carry. The various forms of government, the various talents of mankind, the mighty powers of human scholarship have attempted it for six thousand years; and they have all failed. Surely the responsibility resting upon earth's ruler who shall succeed are most stupendous.

Christ Fulfills the Promises.—It is said by those who pretend to have counted, that there are three hundred and fifty prophecies of Christ's first coming. Some of those promises seem to be conflicting. That He was to be born in Bethlehem, called out of Egypt, and called a Nazarene would seem to be most conflicting; yet, when we read the story of the Christ-child, it is all there and no mistake. As He went forth to His life's work, He was constantly ful-

filling prophecies and promises which had been spoken centuries before. The note of authority in the early teaching of the apostles was, "This is that which was written."

Jesus a Prophet.—Jesus was Himself a prophet. He was that great prophet which Moses said should come (Deut. 18: 18). All the prophetic words of Jesus have come true as fast as the time was ripe. Like the utterance of God Himself, so the words of Jesus find an actual fulfillment. He foretold the long night of persecution; and it came. He foretold the signs and national conditions of to-day; and they are with us. His word has been the guiding star of the church through nineteen centuries. And we can trust Him, fully trust Him for the future.

Divine Sonship.—Jesus, though a man, was the Son of God. In Him is linked humanity and divinity. His divine nature is a full and complete warrant for His fitness as king.

Progress of His Life Work.—In the study of any great human life, we can always find a course of development. The plans and purposes of George Washington, the surveyor were much different from the plans and purposes of President Washington. But in the public work of Jesus, we see no such evolution. When He came from the temptation of the wilderness His plans were as thoroughly formed as when, after His resurrection He gave the great commission. Through it all, His purpose was ever the same, to do His father's will. He shows His fitness to rule by His willingness to obey. A good general has been a good soldier; and a soldier knows how to obey orders. So Jesus

learned obedience by the things which He suffered, and forever set the seal of fitness to His kingly dignity.

He Knew Men.—A good ruler must understand his fellowmen; he must be a good judge of human nature. Jesus was all that, and more. He knew even what was in the hearts of men. He read the righteous life of Nathaniel at first sight. In a brief sentence, He told the woman at the well her sad life's story. The wicked Pharisees heard from His lips the very thoughts of their hearts; and He knew what was in the minds of men, and need not that anyone should tell Him. On that day in the temple when they brought Him their hard questions, and tried to entangle Him in His talk, He met every class of the Jews and fully answered them. Then He showed His good generalship by asking them a question which they did not dare to answer. No one who understood the minds of men so clearly could fail to succeed as a ruler of men.

Jesus Tempted.—But Jesus had more than man to deal with; for He conquered Satan himself. Three times in that wilderness temptation, He met the devil and overcame him with a simple verse of Scripture. Satan, the usurper had found among men a mightier power than himself. Up to that time, Satan had been stronger than man; but now his power is weakened, before earth's rightful Ruler. Through Jesus' ministry He was constantly tempted by men and devils; yet He remained steadfast to the end. Tempted in all points like as we are, He was yet without sin.

His Power over Nature.—Earthly rulers have governed men, but they have fallen before the powers of nature. Napoleon could march to Moscow; but he could not

conquer a Russian winter. The United States, with its army and navy and various branches of service fails here. We can put up our storm signals; but we cannot prevent the storm. But Jesus could. He could say to the winds and the waves, "BE STILL." He could ride the untrained colt into Jerusalem in the midst of a cheering multitude. At His magic word the fig tree withered away. Even death itself retreated before Him at the grave of Lazarus. So earth's Ruler of the fifth universal empire will be the Ruler of nature as well as of man.

Jesus Fulfilled the Law .- Jesus was the first and only man to fully meet the conditions of the law. He did not always carry out the traditions of men, but every divine requirement was fulfilled to the letter. In His death, He met all the conditions of the law, and became the sacrifice, of which, all other sacrifices were but types. No other man could do this. All other men had sinned and come short of the glory of God. This Man had not sinned, but offered Himself as a lamb without spot for the sins of others.

The Law of Substitution.-Many preachers and writers deny the vicarious atonement. They would tell us that one man could be a substitute for only one other man; for all men are equal. It is true that in certain things all men are equal. All have rights to life, liberty, and the pursuit of happiness, but we are not equal in all other respects. Some are stronger than others; some know more than their neighbors; some are wealthier; some are more accomplished. Here are great inequalities. Not all men are equally acceptable to us. We have our friends and loved ones, whom we esteem above all others. To the fond mother, her baby is of greater value than all the world. But Jesus Christ was the Son of God. Among men, He was without sin, even His enemies found no fault in Him. As God's Son, He would be more acceptable to the Father than all the race put together. It is right here that we find the fulfillment of the law of substitution. God could accept His son as a substitute for a lost race. This power of representing to the fullest extent an entire race is the mightiest guarantee of His fitness as king.

He Conquered Death.—Governments exist because of conquest. Even the United States came into being after eight years of warfare. This fact is especially true of world empires, of which, the kingdom of Christ is to be the fifth. It is necessary therefore that our king be viewed as a conqueror. In so considering Jesus, however, we will find that His form and method of conquest exceeds all other forms and methods as the light exceeds the darkness.

Beside all other conquests, the victory of Jesus was wellnigh bloodless. No blood was shed but His own. When He arose a conqueror, no one else was any the worse off. Even His enemies were as well and strong as ever. In all other conquests there has been the loss of life, the bloody battlefield, and homes made desolate. But the victory of the first great Easter established no hospital and clothed no sad heart in the habiliments of mourning.

And Jesus conquered lone-handed. There was no royal camp or mighty army. Jesus was dead; but His Father still lived, and the Holy Spirit was active. The power of God, which had made a world, had now conquered it. In the resurrection of Christ, earth's Creator had begun a new creation.

And it was a "victory of the vanquished." The resurrection of Jesus, although foretold, was all unlooked for. It

is claimed by some that the resurrection of Jesus was subjective, that is, He merely arose in the minds of His apostles. But that was just the thing which was not in their minds and they admit themselves, that they were not looking for it. He upbraided them for their unbelief, and not for their expectations.

There are three considerations which make the resur-

rection of Jesus a fact really objective.

There was, first of all, an empty tomb. Peter and John went into it. They found there the grave clothing, but the body was gone. In that climate, decomposition might have begun, but the body could not have disappeared in so short a time. Then again, Jesus showed Himself alive. No one was looking for Him; He came all unexpectedly. And, above all, He made full proof of His reality. He said, "Behold My hands and My feet, that it is I Myself; handle Me and see." He walked with them, He talked with them. He ate with them, He breathed upon them. In every reasonable way, He impressed upon them that He was more than a ghost, or a phantom. This was not an effect of the apostolic mind, for it was not looked for, and came fully as a matter of surprise.

Jesus is earth's greatest conqueror, for He has defeated man's mightiest enemy, even death itself. In all other conquests, nations have destroyed nations, and man has won his victories by the butchery of his fellows. But in the resurrection of Christ, death was conquered. Jesus alone could say: "I am He that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell (Hades), and of death."

Can we estimate the importance of this victory? It is beyond human power to conceive of it. Thousands of men have fallen in battle, and not all the power and force of the nations of earth taken together could bring one of them back to life again. For the first time in human history, had One escaped from the power of death, never to return again to its control. Jesus, not only conquered death for Himself, but in His resurrection is the pledge of that still greater resurrection which is yet to come. He has the keys of death. He can, when the time is ripe, open the graves and bring all men forth to judgment before His throne. In His victory over death, Jesus earned the right to summon all the race before Him, and to hold them accountable to Him. This death, which comes upon us not for our own sins but on account of our dying nature, is conquered, and all men will be brought forth from its dominion. This is the true universalism of the Bible. The death brought upon us through Adam is overthrown in Christ. This carries the death which man will die for his own sins, far beyond the death through Adam, and makes it as it is properly called, "The second death." We are also, by Jesus' victory, made personally accountable to Him, and before Him we must all stand in judgment.

Jesus Conquered Rome.—But Jesus conquered even more than death. We know that He overcame such natural obstacles as opening the tomb, and rolling the big stone away. But these are merely incidental victories. Yet there is another phase of conquest very important, and that phase we must now consider.

Paul says, "And having spoiled principalities and powers, He made a show of them openly triumphing over them in it," that is, in the resurrection. The principality thus spoiled was the mighty power of Rome. Babylon had conquered a world; Persia had conquered Babylon; Greece had conquered Persia; Rome had conquered

Greece—but on the ninth of April A.D. 30, Jesus of Nazareth, without sword or army, became the conqueror of the mighty Roman Empire. Before Him, the Roman guards were as dead men. The Roman seal was broken. Rome was openly defied; and the challenge was never met. The power that had put Him to death could not return Him thither. They could not lay hands on Him nor even see Him again. He went forth, never again to be subject to the limitations of weak humanity. Victor of victors Jesus is amply fitted to be the King of the earth made new.

CHAPTER XI.

THE GREAT FIRST INSTALLMENT.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 2.

We most earnestly trust that our readers have walked all the way with Dr. Williams in his masterly exploration of the atom in chapter nine. To all such, we are sure there has come a high appreciation of the infinitely little. Again we find our mighty desires reaching far and away, beyond our mortal possibilities. Before such mighty forces, man feels that he is like the electron, the smallest thing in the world. In the facts so recently brought to light of the infinitely little, man feels his infinite littleness in not having known those things before. In the presence of such mighty laws, we cry out with the Psalmist, "What is man, that Thou art mindful of him."

But study the universe as you will the infinite or the infinitesimal, the planet or the electron, you will ever find time, and space and matter; also law and force, energy and God. It is a joy to know that the universe is all "God's Country."

All this time we have been studying along three important lines; we have first of all considered the wide fields of human desire. Then, we have learned in a general way, that the promises of God as set forth in the Bible, are in the strictest harmony with these desires. In our last chapter we caught a glimpse of God's immense resourcefulness. But there is another important matter which we are now to consider. This may be called, the divine guarantee of good faith.

A buys a farm of B. He is to pay ten thousand dollars for it. He is not to pay it all at once; but at a time or times still future. As a guarantee of good faith, he pays one thousand as a first installment which is called the "Earnest Money."

It is just so with the divine promises. God has provided the Holy Spirit as the earnest of the promised possession. "Now He Who hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5). See also Eph. 1:14.

We are then to study the Holy Spirit as the divine first installment, the earnest of the future inheritance. It is a joy to know that the Holy Spirit can be so treated, and made a matter of investigation. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). That which is governed by law may be made a matter of study. That there are lessons and learning teachers and text books, schools and colleges, is ample proof that we are not in a world of chance. Science is classified knowledge; but if there were no law, there would then be no classification, and no science. If apples grew one year on trees, and the next year on vines, then there would be no science of agriculture; for what was learned one year, must be unlearned the next. Let us hear no more that there is no God, or that we are in a world of chance, for all this is idle talk in the presence of the university and college. Whatever is governed by law is possible to be learned and there is a "law of the Spirit of life."

The subject of the Holy Spirit is a sublime Scripture teaching. In the Bible narrative, it arrives early and continues throughout. We have often heard it referred to, as a "New Testament doctrine." New Testament it surely is; but Old Testament as well. We are introduced to it in the very second verse of the Bible, and we do not dismiss the matter till in the seventeenth verse of the last chapter. "The Spirit and the bride say, Come."

In studying any science, two things are very helpful, a text book and a laboratory. Give me a chemistry and a place or field for experiment, and I can be a chemist, too.

In the study of the Spirit the Bible is our text book. But on this, as on many other subjects, the Bible as a text-book has been very much abused. It should be treated as a vast system of ethics, and not as a storehouse of match-puzzle verses, nor dove-tailed passages. Nor should we entertain extravagant notions based upon enlarged interpretations of individual passages.

Our field of investigation will be found in our own experience, and in the experience of our brethren, and in the experience of the saints of all ages. But even here, we shall need to have a care. We have often heard experiences labeled by preachers, and some one say, "I know it is true, for I have had the same experience." The experience you doubtless had; but does that make you sure that it has been properly labelled? You had an experience, not a label. We are going to believe your experience, but we shall refer to the Textbook for the label. I have heard about the whooping cough; now I have had a bad cough, but when I consult the textbook on family medicine, I find, I do not have the whooping cough at all, but only plain grip—and I may have it again.

Experience is a good thing, but not always a safe means of reading labels. For should we seek an experience because it has been presented to us with a pretty tag? Arsenic is as dangerous in a lemon bottle, as anywhere else. Our textbook must be consulted first of all, and then our experience.

But how does the Bible teach us of the Spirit? It is not by abstract definition, but by concrete example and illustration. Nature speaks to us in much the same way. Nature does not define a lion. Many people have been torn to pieces in the jungles, to let us know what lions will do; and we have made our own definitions. In this sense, the Bible is more than a textbook, it becomes a great field of investigation itself, or it might be better to say that the Bible is a great, and divinely authoritative book of reference, from which other books might be written.

But, look at it as you will, the Bible is not full of definitions, but of great illustrative truths. The Scriptures teach by illustration and example; it leaves us to define.

What is the Spirit? I do not know; and there is very much more that I do not know. Though I use it constantly, I do not yet know what electricity is—do you?

Right in this connection, we are inserting a timely little article from the *Matilda Ziegler Magazine* for the Blind, for December, 1913. As no authority is given, we naturally credit it to Mr. Walter G. Holmes, the efficient editor of that publication.

"Some Familiar Things Science Cannot Explain."

"What sleep is. How an eye sees. What electricity is. How a firefly lights his lamp. How a seed grows into a tree. How a rose makes its perfume. Whence the sun gets its heat. Why the compass points north. What makes a bird build its first nest. What causes the sex of

a baby or animal. What happens when food is oxidized in the system. What change takes place in iron when it is magnetized. What makes rain fall in some places and not in others. How a bloodhound traces a man by the smell of his footprints. What makes an apple fall to the ground and not fly off in the air. How glands that are identical in structure secrete absolutely different fluids. Why iron alone, and iron only in particular states, is capable of being magnetized. What happens when two volumes of hydrogen and one of oxygen combine to form water. The difference between a live man and a dead man, or between a live dog and a dead dog—in other words that life is."

We thought we could answer some of these things easy enough, but when we had tried it, we found our answers were mere theory, and not proven facts? They are all very simple questions, but we cannot answer them.

So it is with the mighty Spirit of God. I cannot define it, but for all that, I may know it, feel it, and even study it. In fact, the Bible does with the Holy Spirit, what we have already been doing in the unseen world—it deals with one thing in terms of another. The ultra-violet ray, for example, though invisible to the eye, we studied in terms of heat and of photographic energy. Likewise, the infrared spoke to the bolometer in terms of heat; and all these rays pushed at the disk of the radiometer, as with a hand unseen.

Thus, the Bible teaches of the Holy Spirit in three important ways; It is spoken of as wind or air which moves in current, the Holy Ghost, or "holy gust." That is, I think, the most common way by which the Spirit is presented. Universal and all pervading as the air or the ether it is the force of forces, the energy of energies, the influence of all influences. By it, God makes worlds, saves souls,

proclaims messages, raises the dead, and does many other grand and glorious things. "And when He had said this, He breathed on them, and said unto them, Receive ye the

Holy Ghost" (John 20: 22).

Again, the Holy Spirit is illustrated by oil, by which prophet, priest and king was anointed. Thus was Zechariah the prophet taught to encourage Zerubbabel, the Jewish Governor, when they were about to rebuild the temple. The prophet saw a golden candlestick, with two olive trees feeding the lamps through golden pipes, with oil. "Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. 4: 6).

Then there was a practice very common in the New Testament, known as the "laying-on of hands." This practice would indicate the passing of a current as of electricity. The ancient mind knew nothing of what we call electricity. This was their nearest approach to it in

language.

We, in our day, may study the Spirit in terms unknown to antiquity; that is, in terms of electricity. This does not mean that the Spirit of God is electricity, any more than it is wind or oil. But electricity is a term by which we may conceive of it.

We have often been misquoted as teaching that the Holy Spirit is electricity. It is not electricity, any more than magnetism is electricity. Magnetism and electricity are relatives, but not identical. Iron alone, and iron only under certain conditions can be magnetized; while many things conduct electricity.

But there are some substances which are non-conductors of electricity; notably among them is glass. Let us sup-

pose a house to be built all of glass. Let us invite into this house a person known for his righteousness and devotion to God. The floor is glass beneath his feet. A thousand electric storms may rage about him; but he is secured against lightning.

But he can still have the Spirit of God. No substance on earth can break the connection between the Father and His trusting child. Every thing on earth, under certain circumstances, may become a conductor of the Holy Spirit; or to say the least, does not obstruct it.

Thus, we see, what we have always believed, that the Holy Spirit is not electricity. But there is a similarity. The one can be studied in terms of the other. Electricity is a mechanical influence; the Holy Spirit is a divine influence; and here is our beginning of definition.

Here is a railroad track. Over it, travels a freight car. It carries its burden of freight. This is a picture easy to draw in the mind. Now let us replace our track with a wire. Over it, travels our freight car, and electric current. This current carries its burden of power, heat or light, or, it may be a message or the sound of the human voice. Again, let us remove our wire; and let us say, here is ether. It is gripped by a ray of radio-activity; it may be a ray of heat or light or an ultra-violet ray, or a ray of wireless electricity, bearing for its freight, a message. Now, it is easy to see in all this that the electric current or ray, was not itself, the freightage of power or light, but, rather, it was the vehicle or car that carried that same power.

Here is a power house. The power is water or steam. Here is our electric current chariot. This current is generated and sent away by the power of steam. The steampower in turn is borne by the current for miles over the wire, and made to do a thousand and one things.

Really the electric current was not the power, but only

the vehicle of power.

In like manner, the Holy Spirit is the vehicle by which God performs many wonderful things. It is sometimes called the power of God. Power, it is, in a way; but it is often very much more. It may bring peace, as well as power. It may bring, as it did, to the prophets of old, messages of truth. God uses it in His various works; but it is ever the same Spirit.

Now let us learn a general law, as laid down by the Apostle Paul: "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12: 4). Already we have begun to

know this, but let us amplify it still further.

From a power house, runs a wire, which is charged with current of electricity. That same current may move a car, cause a light to shine, propel a printing press, or other machine, and do many other things. It makes no mistake. Where is the difference?

When the current touched one arrangement, it moved a car. When it met another condition, it made a light, or produced motor-power, or an X-ray. In each case, it was electricity. So the Spirit is one; but it does many, many things, according to the work which is placed before it. It touches the heart of will-power of a sinner. There is rebellion and opposition. The friction makes trouble which we call "Conviction." But when the heart yields, and turns round, in harmony with the holy current there is peace, and we say "Conversion." That same Spirit may work on the gifts of calling of different persons, or it may seemingly supply the very gift itself; the result will be the same. There will come a preacher, a gospel singer, a Christian poet or composer, a prophet, a teacher, a Christian philanthropist.

It is in this way, that the Spirit, acting upon various things, has worked wonderful results. Of these, we will mention but a few.

The Spirit in Creation.—We have already seen that God worked in creation by the agency of the Spirit (Gen. 1: 2). The Creator was not called upon to shape everybody in the universe with His hands. Here was the influence which operated all other forces and influences, and brought about all those processes which produced a world and a universe.

It may be slightly out of place; but we wish here, to offer another word on the subject of creation. The geologist tells us of ages infinitely long, through which the earth passed in its creative formations. These periods should not be made to coincide with the creative days. True in some of the steps there is a striking similarity. But we find less difficulty, and are far more liable to be correct, if we consider those periods as all covered by the first two verses of the first chapter of Genesis. God did not make the earth on the first day, nor on the second day, nor on the third day, but, "In the beginning." In that long, indefinite time, which may have been ages upon ages, did the earth pass through what the geologist is pleased to call the creative periods. We are told by the scientist that just before man came upon the earth, there were great glaciers which, when they melted, covered the earth with water, and produced the very condition described in Gen. 1: 2. Then, according to the Mosaic account in six literal days of twenty-four hours each, in six days which had evening and morning, God fitted the earth for man's habitation

This view makes the first chapter of Genesis consistent

with itself, and with the facts of modern science. But we must remember that in the operation of all these mighty forces, God exerted His divine power through the influence of the Holy Spirit. This was the means by which He reached the utmost bounds of universal space, and performed the wonderful acts which produced planets, suns and systems.

The Spirit's Power in Resurrection.-Not only at the beginning of history, but also at the end of human affairs, will the power of the Spirit be manifested. It is by this power that God will raise the dead, even as He raised Iesus from the grave on the morning of that first great Easter. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). Thus, the force or influence which operated in the creation will also be the great force which will operate in the re-creation. If I place upon the table a mass of steel filings and sawdust thoroughly mixed together, and bring a magnet, sufficiently strong in magnetic reach of these substances, the steel filings will immediately be attracted to the magnet, while the sawdust will remain undisturbed because it does not respond to the magnetic influence. It is in just this way that God, by His Holy Spirit reaches out into the universe and accomplishes the purposes of His divine will. Thus did our Lord raise the dead. And the mighty laws of nature and of God by which these things were done, only await the divine call to be operative once more. We often sing, "The God that Lived in Olden Times, is Just the Same To-day." And so He is: but He is not found ever performing the same acts.

One work of the Holy Spirit was to confirm the Word of

God (Heb. 2: 3, 4). Of this work of confirmation we wish now to learn somewhat. These words of the Hebrew epistle plainly teach, if they teach anything at all, that signs and wonders for confirmation are gifts of the Holy Ghost. But these signs are not operating now. Why not?

In Mark 16: 17, 18, is given a list of signs which were to follow those who believe. It is not said how long they shall follow, but only that they shall follow. In Mark 16: 20, we find that their purpose was to confirm. Of this time of confirmation, the angel instructs the prophet Daniel in Dan. 9.

In Dan. 9: 14, we are told of seventy weeks determined upon Daniel's people. These weeks, we understand as weeks of years. Seventy weeks of years would equal 490 years. Beginning this period of 490 years with B. C. 457, the date usually assigned, and the 490 years would expire properly in A. D. 33. The sixty-nine weeks' period of 483 years of Dan. 9: 25 would extend from B. C. 457 to A. D. 26, at which time, Jesus came to John at the Jordan for His baptism. This would make the seventieth week extend from A. D. 26, to A. D. 33. In the midst of this week on A. D. 30 Jesus was slain, and the Jewish sacrifice came properly to an end. For the remainder of this week A. D. 30-33, the word was to be confirmed by signs, as in Mark 16: 17, 18. There was the proper time for signconfirmation. Here the confirmation by signs should cease, and no longer are we to look for signs for confirmation; but we are to believe the record that God has given of His Son. Thus the author of the Hebrews in Heb. 2: 3, 4 regards the work of confirmation as already past. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him, God also

bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to His own will." We are therefore, not now to look

for signs, but to believe the record.

But the Holy Spirit is with us; not to do the work of yesterday, nor the work of to-morrow, but the work of to-day. It is as much of a mistake to apply a Bible doctrine out of time, or out of place, as it is to deny it altogether. Paul boldly corrected those who declared that the resurrection of the dead was passed already; shall not we, at least, caution those who advocate and await past experiences.

But the Holy Spirit is still of great service to the church. It is the love-cord by which God draws us to Himself. It is the dove of peace to the soul that has sought peace in Christ. It is the influence which operates the mighty wireless of prayer. It is the key that unlocks the treasures of philanthropy, or guides the Christian preacher; it sings the praises of the evangelist, it directs the thoughts of poet and editor and Christian artist. It does all this and much more.

The Abuse of the Spirit Gift.—When I was six years old, I became acquainted with a man of considerable natural talent who might have become an Edison or a Bell in advance. In those days, the telephone, the electric car, the electric light or motor, the wireless and many other modern inventions were all unknown. Before this man was a mighty field of opportunity; but he did not see it. He provided himself with about two hundred dollars worth of electrical apparatus. He even gave some very good schoolhouse talks on the subject of electricity, but he used his talent as a means of entertainment. He tried some experiments merely to find out how it would feel, or as a matter of sport to himself and others. His apparatus was

finally burned in a fire which destroyed his home. It never did him two cents worth of good. His had been a life of failure, of opportunity misspent.

To me, this has always seemed to be a sad story. Yet he had but misused a natural force and a life-opportunity. But what shall be said of one who would abuse the gift of the Holy Spirit? I know that some one will tell me that the abuse of the Spirit-gift is impossible. But let us not deceive ourselves in this. We know that every natural gift can be misused. Man often misapplies the forces of nature, and even uses them in sin. Murderers send telegrams and thieves ride in automobiles; and as David puts it, "the wicked prosper." Wrongdoing is often business-like and scientific and the forces of nature are sadly misused.

But you will tell me, the Holy Spirit is God-given, and would not be given us to abuse. This sounds very well; but we know that when God bestows gifts upon us, He does not take away our liberty. God gave Jonah a message; but Jonah could decide whether he would carry that message to Nineveh, or go whaling. It was hard for Saul of Tarsus to kick against the pricks; but he was still free to kick. God gave great gifts to the Jews; but they denied their Messiah. With every gift there are three possibilities—use it, lose it, or abuse it.

Saul, the first king of Israel is an example of what we have just remarked. There was a man wonderfully gifted and helped of God. But he misused the Spirit-gift. When among the prophets, he seems to have been very demonstrative; in so much, that it became a proverb, "Is Saul also among the prophets?"

But he never put his spiritual powers to any constructive purpose. He never wrote a psalm of praise nor a line of sacred history; he never preached a sermon, or made a law, nor spoke a proverb; he never, in all his prophesying, made a line which has come down to us. In fact, he did nothing for the good of mankind, but to fight a few battles which might have been fought by an ungodly general of good military skill. His later disobedience was but the natural fruit of his former inaction. In the Spirit or out of it, he lived for self, and for self alone. God did not give him up, till he had given up his God.

It is possible then to misuse the Spirit-gift, for King Saul did that very thing. What he did, others can do; indeed, others have done it over and over again. The abuse of the Spirit-gift being possible, it is hardly necessary to add that here lies a grave danger. The experience we have cited, is the experience of a ruined life, all going to show how serious is this danger. We may, with a few simple rules,

guard against King Saul's mistake.

Rule 1.—We are not to seek a spiritual gift for what it makes us feel, but for what it will help us do. It makes little difference how I feel; if I meet God's conditions, God will not fail to meet me. It is not the happy-feeler, but the overcomer that is to receive the blessing.

- Rule 2.—The Holy Spirit is not for self, but for service. A life of self-indulgence is a life of sin. The example of the Christ life is the doing of good for others. The greatest safeguard to the Christian life is service.
- Rule 3.—We should not try to enforce the experience of our gift upon others whose gift may be different. In my way, I can preach a sermon; other Spirit-blessed people cannot. I should not expect it of them, nor judge them harshly when they fail. I should, the rather, be thankful

for their gift, encourage them in the exercise of it, and help to use their gift in the work of the Gospel.

Rule 4.—No spiritual gift should take the place of what Paul calls, "The more excellent way" (1 Cor. 12: 31). Read also chapter thirteen, and let us take the good advice of 1 Cor. 14: 1. "Charity" in this connection should be rendered "Love" and Love, let it be remembered is not the sickly, sentimental thing it is thought to be, but the strong, vigorous, useful thing it really is. Without the desire for the well-being of others, gifts are empty, and religion is vain. We surely trust that these simple rules will help us to rightly understand spiritual gifts.

Personality of the Holy Spirit.—Up to this point, we have spoken of the Holy Spirit as an influence; and we think, from a scientific standpoint, that it is more advantageous so to consider it. But we know that the question of personality will be raised, so we will briefly consider it.

Personal the Spirit may be; but that person is God, or Christ, as the case may be. Both the Father and the Son are poles of a mighty spirit battery. Through a large universe of things, God exerts His personal powers.

This, we think, is the reason for so much personification. But, in this, the Bible is not unlike others books. Personification is common in literature. Thus the Bible speaks freely of the tabernacle and his boards, the laver and his foot, etc. We know that these things are not persons, but they are here personified. But, in its action, when we come to examine it scientifically, the Holy Spirit acts like a mighty divine influence.

We know that in man there is a spirit, which is not a person, but a power. We all know that the belief in the personality of the human spirit established all sorts of

ghostly and mythical superstition. As the personal idea is overcome, the errors of the past are retired. So let them pass; and let us hail a better day of freedom from the errors

and superstitions of yesterday.

But the Spirit of God is with us, that sacred holy influence. It is now doing its office work in the church. It is with us; and we are to receive it in the spirit which God has bestowed it. It is the earnest and great first-installmen of a better inheritance.

CHAPTER XII.

PRESENT STATUS OF THE KINGDOM.

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matt. 6: 33.

Up to this point, we have learned much of the laws of human desire. We have found that man longs for those things which are revealed to us in the promises of the Bible; they are just what the laws of our nature call for. We have also learned something of the sublime power of the immortal life; and we have reached in the study of those powers far into the world unseen. It is a joy to know that the eternal plan of the everlasting God, though delayed by sin, is not overthrown; there will still be in the future a realization of those conditions which man sacrificed in Eden.

Earth, the territory of the intended dominion is now under the curse of thorn and brier; while man, earth's rightful inhabitant, is in the rebellion of sin. The dominion intended for man is usurped by the tempter, who is "the prince of the power of the air," and who misapplies and misdirects the forces divinely provided for the benefit of the race. Thus the storm king goes forth in his fury, and the

very elements of nature show the conditions of rebellion against the wise laws of a divine Ruler.

We are now to consider the present status of the kingdom of God. Three questions will occupy our attention in this chapter: first, the present condition of the kingdom, and its relation to the future establishment of the same; second, a brief view of the Church of God as the present representative of the divinely ordained community; and third, the attitude of the Gentile nations, which we are considering under the somewhat novel sub-title of "From Babylon to Mexico."

Present Conditions of the Kingdom.—On the fourth of July, 1776, the history of the United States as a nation had its beginning. It was then that the Declaration of Independence declared that these States are, and of right From that small ought to be, free and independent.

beginning has grown a mighty nation.

Yet, when I open a grammar school history of the United States, I am brought face to face with the declaration that America was discovered in 1492. If the United States had its beginning in 1776, what has 1492 to do with the matter? We all know that it has very much to do with it. Without the discovery of America, there could be no United States. Before we can understand the United States as a nation, we must first learn of its discovery, of its explorations and colonization. We must pass through those bloody Indian wars which exerted so strong an influence in bringing the colonies together. We must read the story of well-nigh three centuries, before we are ready even to begin the history of the union.

We have often heard religious discussions between the advocates of the kingdom of God as being in the present or the future; but neither side seems to realize that both might be right. There are passages which apply to the kingdom of God or kingdom of heaven, and which carry present truths. There are other passages which just as clearly establish the kingdom in the future. Why is all this? Is it because the Scriptures disagree? By no means! The Bible, when clearly understood, is in the fullest agreement with itself.

Now, we are about to discover a fact which will be of the greatest importance in our investigation. To this fact, we have been leading in the last few chapters. We know that Christ is on His Father's throne, and not yet on His own. We know that the territory of the earth is in rebellion under Satan, the usurper. We have seen the territory occupied by human government, for the most part, rebellious and unbelieving.

Even the Jewish estate, which was set to represent God's kingdom, never came up fully to its opportunities. In chapter 23 of the *Handbook of Prophecy*, we studied the seven opportunities which Israel had failed to live up to.

Yet there is a present sense in which we may study the kingdom. It is somewhat like the study of United States history in the story of the colonies. We might speak of the present as the get-ready period of the kingdom of God. It is the time of preparation; and not the time of realization.

Man failed in Eden, but God gave him a wonderful promise. The very moment that promise went forth, the first steps were taken. Satan might be a usurper, and man a sinner; but there was a kingdom in promise. And that promise was the promise of God, as sure of fulfillment as though it had already taken place. We may truly say of the kingdom that it already existed in promise.

From the point of promise, we will now follow the

evolutionary process which leads up to the establishment of the kingdom of God. Promise was soon to take a more tangible form; for some one was sure to believe it. The sacrifice of Abel exhibits the fact that the promise had already found a champion; it was accepted by faith.

The Kingdom in Type.—We have already seen the kingdom foreshadowed in the promises of God and accepted in the hearts of believers. This condition existed through the "Patriarchal Occupation." With the passage of the Red Sea we have a new element to consider; it is the element of representation. Israel was never the kingdom of God; but, in a way, it represented that kingdom. Thus, during the "Jewish Occupation" we are dealing with the kingdom of God as represented in type and in shadow.

The King is Nominated.—One thousand years before Christ, David wrote the second Psalm. That Psalm is, as we may say, the report of a nominating convention. Jehovah held the first "Primary" and named His Son for the throne. A review of that mighty Psalm will be interesting. In verses 1–3, the kingdoms of earth are found to be in opposition to the will of God. David could have written it no better had he lived to-day. In verse 6, we hear the voice of Jehovah announcing that He will establish His King. In verses 7–9 we listen to a royal proclamation nominating the Son of God for the royal throne. When Jesus was baptized He heard, in the presence of witnesses, the words of Jehovah, "This is My beloved Son in whom I am well pleased." The candidate named in the second Psalm had appeared.

As Jesus went forth to His ministry, He announced everywhere that the kingdom of heaven was at hand. This was surely true, for the King was on the scene of

action. Those who accepted Him, accepted Him as a King. Those who rejected Him, rejected their King. Over His cross we read, "Jesus of Nazareth, the King of the Jews." That was the view of the Roman governor, and he was right; for the Jews had rejected their King.

But they had not overthrown the true kingdom. That goes steadily, and majestically on. The present condition of the kingdom is well stated by Jesus Himself in Luke 16: 16. "The law and the prophets were until John; since that time the kingdom of God is *PREACHED*, and every man presseth into it."

No, the kingdom of God is not yet fully established; but it is preached, or proclaimed. We are in the proclamation stage of the kingdom. The Gospel is that royal proclamation. The kingdom is declared by promise and accepted by faith. It has been represented by the Jewish nation, and now, it is fully proclaimed in the Gospel. Can anything be plainer?

The King Speaks of Acceptance.—With full knowledge of the royal proclamation in the Gospel, Jesus gives His speech of acceptance in the Sermon on the Mount. This sermon is reported by Matthew, chapters 5–7. Jesus foresaw His royal majesty and spoke of it by such phrases as, "In that day," etc. In this sermon Jesus tells what kind of subjects He would have in His kingdom. He would have us keep the law, give alms, pray, and fast, and do every other religious act from principle, and not as a mere ceremony. He exhorts us to enter into that kingdom, and He points out that the other way leads to destruction. The people saw in this sermon the marks of royal authority.

The Kingdom in Vision.—It is a well-known fact that the transfiguration of Jesus was to depict the kingdom of God. It was upon the mountain top to represent earth territory. There was the bright cloud to represent the waters above the firmament. There were Moses and Elijah to represent the resurrected and the translated. There was Jesus, the King, arrayed in royal majesty. And above it all, the voice of Jehovah: "This is My beloved Son, in whom I am well pleased: hear ye Him."

Kingdom of Heaven.—This term is used by Matthew, and by him alone. We see little difference between it and the phrase "Kingdom of God." If any difference is to be found, it will be that Matthew considers very fully the present, or proclamation stage of the question. There are many parables of the kingdom of heaven which have to do with present conditions, as for example, the parable of the sower, and the story of the ten virgins. Considering the present as the proclamation stage of the kingdom, Christian scholarship should find no difficulty in reconciling it with God's eternal plan. A volume might be well written in regard to these beautiful parables.

Extent of the Present Kingdom.—It is not to be thought, however, because of the present state of the kingdom, that it is fully represented by the church. As we have said before, so we repeat; the church is not the kingdom; for the two words are never used interchangeably. Any view of the kingdom must consider, first of all, the King Himself. He is in heaven, on His Father's throne. He is acting as a Priest, and not yet as a King. He is not yet established on the throne of David. There are some who tell us that the throne of David may not imply a literal throne; but with David, the throne was quite literal. We know, at all events, that David's throne was never in heaven.

And we must consider the territory. Here is rebellion; Satan still usurps. His dominion of sin and death is not yet over. Still, the ground is under the curse of thorn and brier; and man must earn his bread by the sweat of his face. Economic satisfaction without labor is still impossible. If you do not toil and sweat it is because some one has done it for you. So the earth is still rebellious territory.

We must also consider the subjects. Many of them are dead; they must needs be raised to enjoy the kingdom of God. Without a resurrection the fulfillment of God's promise to Abraham will be impossible. Prophets and apostles, saints and martyrs, are all asleep awaiting the voice of the archangel, and the trump of God. So the church of God, far from being the kingdom, is but a small part of it. The church is but the general assembly of living believers.

When Jesus ascended to heaven, His disciples asked Him, "Wilt Thou at this time restore the kingdom to Israel?" They realized that it was not yet restored. He took them at their word, and told them that it was not for them to know the times nor the seasons. In the mind of both Jesus and His apostles the kingdom was, as yet, unrestored.

The Great Commission.—In Matthew 28: 19, 20, and in Mark 16: 16, is Christ's great commission to the church. It is gospel, or good news. It is good news to know that Christ, by His death and resurrection, has obtained all power in heaven and in earth. The disciples were commanded to go forth and teach all nations. They were to proclaim throughout the rebellious territory of earth the glad tidings of salvation. Under this commission, the

true church is now acting. The church was not established on the day of Pentecost, else it could not have received a commission issued, at least, ten days before. No, there has always been a church since God has had a people; and the present duty of that church is to proclaim the gospel of salvation, and to announce the coming of the kingdom of God.

The Church of God.—We are not yet ready to consider the conditions of the kingdom-to-come, nor concern ourselves with the final fulfillment of all the great promises. True, we have treated somewhat of the Spirit of God as the great first installment; but we have not exhausted the provisions of the present economy. Two themes still remain for our investigation; the church of God, and the present status of the kingdom of heaven.

We have seen that the Holy Spirit in this dispensation is for the help of the individual Christian. True, it has many other uses; but its use as a personal help constitutes, for the present, our chief center of interest. However, Jehovah is still "The Lord of Hosts," and He yet holds a vital interest in society. We are now to study the laws

and organization of the Christian community.

There is a Christian community which is ordained of God and sanctioned by Christ, and apostolic in its aims and purposes, which we know as the church, but which is known in the New Testament as the Ecclesia or the calledout. The very existence of the church is an admission on the part of the Scriptures, that God has a message to the social mind, as well as a call to the individual heart. The church of to-day may be, and doubtless is, far below its privileges. It may be, and doubtless is, far from the apostolic pattern. All the more reason that we should

study the church as it should be. It is the theme of the church which is now to engage our attention.

Object of the Church.—In union there is strength; and in many undertakings, co-operation is the secret of success. If Christ is to be presented to this world, that work will be best accomplished at the hands of a Christian community, or company of believers. The rise of the church of God is the thing to be expected in connection with the preaching of the gospel. The primary purpose of the church is to call out a people unto His name (Acts 15:14). The church then, in its very inception, was a missionary institution.

This does not mean that the church is to follow every whim or fancied will-of-the-wisp of the mission enthusiast; but it does mean that a church without missionary, or evangelistic interest is not a church in the New Testament sense.

Remembering then the primary object of the church, we may pass to consider other purposes for which the church was founded. Chief among these is the maintenance of public worship. Man is instinctively religious. He naturally finds some spot as a grove, or builds some place as a temple where he may express his religious convictions. Without this opportunity, the church would fail to be a blessing to men. It is true that in the sight of God, one place is as good as another; but with men it is different. He has ever sought some sacred spot. The church answers to this longing of the human heart. And wherever or whenever it is established, it is unlike all other spots and places except where congregations of the same kind are to be found.

Development of the Church.—It is interesting to

mark the stages which have led up to the church. We can give them here but the briefest consideration.

The Altar.—In the worship of God, man has always had something to do. In the worship, he must co-operate with God. He must build an altar, a tabernacle, a temple; he must, in short, do something. This has not always been true of the heathen. Some pagans have erected lofty temples, and stored them with works of culture and art; but not always so. In a dark wood or under an oak, the Druid was satisfied. But God's man must do something; he must, at least, build an altar. Until the children of Israel became a nation at Mount Sinai, the altar was the only place of public worship. It might be built anywhere and its construction might be ever so simple; but it must be built.

The Tabernacle.—From the days of Moses to those of Solomon, the tabernacle was the place of expressing proper religious emotion. Around it, clustered a multitude of types and shadows, of which in the words of Paul, "we cannot now speak particularly." In the tabernacle was the idea of mobility. It could be carried from place to place. It was not so much a sacred place, as a sacred thing; not sacred in itself, but because Jehovah had chosen to put His name there.

The Temple.—In the temple, the idea of mobility was lost. The Jews were in the promised land, and this was to teach the permanency of things when God's promises should be fulfilled. The Jewish kingdom did not continue; but it was a type of permanency. The very fact that Israel did not continue goes to show that Canaan was not

the final fulfillment of all the great promises, but that fulfillment must be still future.

The Synagogue.—At the destruction of the temple, the Jewish cause seemed hopeless; but it was not as it seemed. God promised that He would be a "little sanctuary in their midst." It was in the dark days of the captivity that the synagogue was organized, which for the first time, carried the idea of local worship. With a synagogue in every city where scattered Israel had gone, the knowledge of the one Jehovah was carried to the ends of the world. Wherever ten Jewish families were to be found there also was the synagogue and the worship of Jehovah.

The Church.—Had the Jews accepted Christ as their Messiah, as was their privilege, then would the synagogue have continued, but as a Christian institution. But that happy condition never took place. Christ was rejected by synagogue, temple and Sanhedrin; and God was done with them. Christianity demanded a visible Christian community, and that community, or we might better say, communion, was the church. It is this stage of the evolution we are further to consider.

The Holy City.—To the Christian student with the eye of prophecy, one more stage of the development is to be seen. It is the Holy City which is to mark the final stage. This is to be the subject of a future chapter.

The Church and the Ordinances.—Returning to the objects of the Christian community, we recall next that the church is intended to preserve Christian ordinances, just

as the tabernacle and the temple preserved the commandments and ordinances of Judaism. These Christian ordinances will be found to be three in number:

- 1. Baptism.—Christian baptism dates from the eventful day of Pentecost. It was indeed prefigured by the baptism of John; but that was only a prefiguration. Baptism is to represent the death, burial and resurrection of our Lord (Rom. 6: 3-5; 1 Cor. 15: 29; Col. 2: 12). Baptism was administered at the time of receiving members into the church (Acts 2: 41). Baptism was taught as a part of the gospel plan, so that when one learned of the one he knew of the other (Acts 8: 36).
- 2. The Lord's Supper.—This ordinance was to commemorate the sufferings and death of our Lord. It was instituted on the night of His betrayal. With this ordinance, feet-washing has no connection. That was for a lesson, and it most likely took place when Mary anointed the feet of the Master, and when the washing of feet was the theme of conversation. This was at another feast, at which Jesus was the guest of honor (John 12: 1). The Communion is fully treated in 1 Cor. 10 and 11.
- 3. The Laying on of Hands.—This ordinance was used in connection with the gift of the Holy Spirit. It represented the communication of a passing current. After Pentecost, and during the week of confirmation this act was used for the imparting of the gift of the Spirit, and was always from the hands of the apostles. But when the week of confirmation was over, the ordinance took its present form for the ordination of preachers or special workers (1 Tim, 4:14).

Anointing the Sick.—To these ordinances might be added an act of the church, exercised through its elder as provided by James (James 5: 14–16). The church is not a school of medicine, but an institution for salvation; and this anointing is intended for salvation primarily. If it be the prayer of faith on the part of the sick man, and he really gives himself to God's service, so that, if he recover, he will be a true Christian, then God will save, not heal, and He will raise him up in the resurrection, and He will forgive him.

We may even pray for healing; but that is on condition. When it is in harmony with God's purposes, and can bring glory to Him, the prayer will be answered. When it was in God's plan that it should not rain, Elijah prayed and it rained not; and again, when the Lord's time for rain had come, the prophet's prayer in harmony with that plan brought results. When we can say, "Thy will be done," and healing is in harmony with the divine purpose, or when it will bring glory to God, the desired result will be obtained.

But the time of universal healing is not yet. We are still on trial in a world of sorrow, pain and death. The very brightest jewels for the Master's crown are now being refined on beds of sickness or under the burden of physical infirmity. Yet we never deny a real good, sincere sober testimony of divine healing, for we know that the Lord's arm is not weakened that He cannot help.

We verily believe that divine healing would be more frequent in these days, if it were more wisely received. It is a case where the abuse largely prevents the use. The wreckage of the Doweys and the Sandfords has brought reproach upon the cause. The infinite God is not limited to methods which have fallen into disrepute.

Nor would the testimony of faith-healing be rightly received to-day. For the most part, the people of to-day would not give glory to God, but to the human instrument. The object of it all is the glory of God; and if this element be

lost, we cannot expect the result.

Another object of the church is for social service: that is, using the term in its religious sense, for purposes of testimony, praise and prayer. It is in this way that all the members of the body are given something to do. When a church surrenders these functions to a ministry relying upon eloquence and trusting in ceremony, it soon degenerates from an institution of vital religion into gross formality. Given a membership with a song, a testimony or a prayer, and you have a church which is alive, a plant which will grow and bear fruit to the glory of God, and the help of mankind.

It is evident that the church of the first century served its members in a way little seen to-day. This was along the line of physical as well as spiritual co-operation. The members of the first church of Jerusalem were communists, that is, they had all things in common. This plan was not the very best, because it consumed wealth without producing it. In view of the fact of subsequent persecutions, that many of them were to be slain and their goods confiscated, the system may find ample excuse. But as a business proposition, it was highly unwise. It brought the church to a state of financial ruin which was relieved by a contribution taken up among the mission churches and sent back to Jerusalem by Barnabas and Paul.

But the members of the early church still held an interest in each other's welfare. Each member conducted his own affairs and gave as the Lord had prospered him. The church however maintained a general oversight,

helping an unfortunate member to get on to his feet that he should become self-supporting and church-supporting.

Name of the Church.—The proper Bible name for the entire church is THE CHURCH OR ECCLESIA OF GOD (Acts 20: 28; 1 Cor. 1: 2, and 15: 9; 2 Cor. 1: 1; 1 Cor. 11: 22 and 10: 32). It is true that the church is often spoken of by other terms, as "the church of the first-born," "the churches of Christ," etc., but the term "Church of God" seems to be the name provided in the Bible. This is not a mere caprice or apostolic notion, but a very wise provision. God is our Father; and what can be more proper than that the general assembly of the children of God should bear their Father's name. This was Jesus' desire, expressed in John 17: 11.

Four times in this one prayer of the seventeenth of John does Jesus magnify His Father's name. In Eph. 3: 14, 15, the apostle speaks of the whole family in heaven and earth as named from the Father. This seems to have been the name assumed by the people of God from the beginning. In Gen. 4: 26, men began "to call upon the name of the Lord;" or, more likely as the margin reads, men began "to call themselves by the name of the Lord." Thus the race then as now, was divided into two classes, the people of God and the people of the world.

We read in the sixth of Genesis of the "Sons of God." These were not angels as some suppose, but the house of Seth, who were the heirs of the promise, and were the people of God. It was the old story of compromise, the people of God, forgetful of their high calling, were mingling with the "Daughters of Men," or with the house of Cain which had rejected the true worship of God. According to the book of Job, the sons of God came together. Doubtless, in that

early age when there was no written record of Jehovah, His people learned the divine will by meeting with the Lord who was represented by His angel. Throughout the old dispensation, God provided for His people a tabernacle and a temple, that as He said, "My name may be there;" and now, in the Christian dispensation, He is calling out a people unto His name.

Denominationalism.—But the name "Church of God" is but the general name of all the children of God. But there is, and there always has been differences of opinion even among the wisest and most saintly of men. These differences give rise to various schools of thought which must, in the very nature of the case, have names to express their differences. We may wish these differences did not exist; but they are with us just the same.

Jesus found no fault with the fact of denominationalism. He did not condemn it in itself. He condemned the Pharisees and Sadducees, not because they were Pharisees and Sadducees, but because of their hypocrisy and selfishness. The Apostle Paul even admitted that he was a Pharisee.

In the Jewish synagogues there was much more liberty than we know to-day. If a man entered the synagogue who was a reputed teacher, he was invited to speak publicly. If he were a Pharisee he talked like a Pharisee; no one complained about it, for every one expected that he would do that very thing. When the Sadducee was called upon, he talked like a Sadducee, and no one expressed surprise. We find fault with the ancient Jews, but in this respect they were far ahead of us.

In fact, this law of classes and subclasses runs through nature. We have a large class of animals, which we call "the dog tribe." This class would include the dog, the fox,

the wolf, the jackal, and hyena. These are all species of the one "dog tribe." Then we still have subdivisions. There are varieties of dogs—the shepherd dog, the Newfoundland, the hound, and many other kinds and classes. We shall not be surprised then to find this same law running into schools of thought.

We speak of the "Baptist Church." This is only a matter of usage, and is not strictly correct. We should rather say, "the Baptist denomination." We should think of the church or ecclesia, as of one, and including all the people of God. But all the people of God are not Baptists, nor Methodists, nor Adventists, hence, these terms should be strictly applied to denomination. But we still speak of the "Baptist Church;" but we should always remember that it is merely a matter of usage.

But there are some terms which should never be used as denominational names. We know they are thus used; but we wish as kindly as possible to record our protest against the custom. It is very easy for unthinking people to be misled in this matter, and unscrupulous religionists have often taken advantage of this condition. Some well-intentioned people suppose that they have done a religious act when they give the baby a Bible name. One has only to read some of the saloon signs to learn that Peter, James and John are not always in the holy mount. We may easily be lead astray with high sounding or very religious labels. We are giving a few very simple rules which should guide us in the matter of church name.

Terms of Relationship are not Properly Names.— It was a proud moment for the writer, a moment which he clearly remembers, the first morning he walked down the main street of E. Rochester, N. H., with the realization that there was a little boy at his house which was to continue his name. But for all that he did not tell his neighbors that his name was "Papa," it was a new relationship, but it was not a new name. We once preached along this line in the State of Iowa. Along in the afternoon, we were called to the phone. "Who is this?" we called. "My name is Organist," said a laughing voice, "and I want your hymns for the evening." She had caught the idea. Organist was no name at all. It was, in fact, a term of relationship. Her relation to a certain church was that of organist.

In like manner we must view the subject of the church name. "Brethren" is a term of relationship; we should be Brethren. "Saint" is a term which expresses the fact that we are sanctified to God's service. The Bible speaks of "Saints" but not as a church name. The term "Church of Christ" is not to be found in the Scriptures, though it is often brought forward as a Bible name. We do read of the "Churches of Christ" (Rom 16: 16). But this, it will be seen, is in the plural; and there may be many churches of Christ.

The term "Christian" is a word three times used in the Scriptures. From what we can learn, it came originally from the enemy; and was used as a name of derision. It is however, a very proper term to be used of one who is a follower of Christ. Again, it is a term of relationship, and not a proper Scriptural name.

As we look over these names of relationship, we are beginning to discover another law, which we may call the

law of monopoly. It may be stated thus:

Law of Monopoly.—We should not assume a church name which un-Christianizes others. If I say of my denomination, "We are the Christian Church," I have said that all others are not Christians. Now this is 'the very thing I must not do, for I am a mere believer, and not the judge. It is very well for us to be extremely careful along these lines if we are to preserve the spirit of the Christ.

A limiting word may help the matter a little. When I say, "Adventist Christian" I have not denied that there may be other Christians. I am simply speaking of those Christians who emphasize the second advent. Yet, for all that, we would prefer that the word "Christian" were dropped when it comes to church names. So far as we are concerned, we will take our "Adventists" straight.

A Mis-nomer is not a Proper Church Name.—We mean just what we say. A church name should not express what it really is not. It would be criminal for me to advertise myself as a British subject. If I were to do so, I would be likely, in a foreign country, to get into trouble. Now here is a case in point; and it has to do with the term "Christian Science." Christianity came from Galilee, while Eddyism is imported from India. Science is classified knowledge, but "Science and Health" is classified non-sense. Such terms as "New Thought," "Progressive Spiritualism," would all be correct names for denominations or cults which wish to carry them. In their names, there is nothing misleading.

Thus we learn, in a general way, that a denominational name is proper so long as it expresses the real truth of its existence and does not un-Christianize others. We make a great mistake, however, when we continue the existence of a denomination beyond the time of its usefulness. Many of the movements to-day met vital issues in past centuries; but they exist to-day only as empty names, and as additional factors to divide and to weaken the power of

the people of God. We cannot blame such movements

for uniting, or confederating.

But a people who have, or truly think they have a vital message should neither think of union nor confederacy. To do so, would be like the children of Israel desiring to go back into Egypt, or wishing to make an alliance with Egypt. Whoever has a message, has a duty to proclaim it; and should not deceive himself with the dream that church union would bring to him larger opportunity. It would, as a matter of fact, simply put his light out.

Organization of the Church.—The New Testament does not lay down cast-iron laws for church organization. Sometimes, it would seem, that a bishop was over one single church, while at other times, he seemed to have charge of a group of churches, as in the case of Titus in Crete. Deacons were added to the church, when they were needed, and thus we learn a simple rule of church government. The rule may be stated thus:

The church should have such offices and government as is best suited to meet its condition. We cannot think of this law too carefully. It will help us to solve many a problem. We admit that it is best to have elders, deacons, etc., because such offices were in the Apostolic church. But their duties will largely depend upon the present needs of the organization. It is enough to know that you have an organization in fact.

Of this point, we should not be forgetful. A church which had elders and deacons, had an organization, and there is no mistake about it. Our organizations may well be improved, but they must not be abolished. Christ and his twelve apostles formed an organization. We know at least, that they had a common treasury. And we know,

too, that, in Jesus they had a presiding officer who was a Master indeed. So the early church at Jerusalem was an organization. We are told in the first chapter of Acts, that they held a business meeting, listened to a report from Simon Peter, and elected an apostle. All this was divinely sanctioned, for it was immediately followed by the gift of the Holy Spirit.

So let us have organization. Let it be administered in the Christ-like spirit, and carried out on good business principles. But, by all means, let us have it.

Branch Associations.—Under the simple rule already discovered, we find ample reason for branch associations. A Sunday-school, the Young People's Society, a Ladies' Aid, or a Local Mission Society may all be in God's order. The only question to ask is, does it meet present needs? If it does, it will not fail to meet the divine approval.

But one thing must be remembered. These societies are but branches of the church, they are not the church itself. The church is ordained of God, and it should not be eclipsed by other associations. Children who go to Sunday-school, but leave the house of worship when preaching service begins, are not church goers, for the Sunday-school is not the church. Young people who attend the Young People's Society but refuse to hear the sermon, are not good church members. Nothing can take the place of the church but the church itself.

Inter-relationship.—Churches of the same faith will naturally sustain relationship with each other. In the early centuries of our era, that relationship was sustained by writing letters back and forth, or by sending the preachers of one church to minister to another. There is very

little authority exercised over the church from without. It is true that apostles exercised some authority, but this was more of a constraining than of a compelling character. When the local churches gave up their powers, to be ruled from without, we have the darkness of the Middle Ages. Local self-government has always been an attribute of the spiritual church. There may be conferences, mission boards, educational institutions, and publishing associations; but the powers which they possess are delegated powers and came originally from the local churches.

The Pastor.—It would seem that there were pastors even in the early church. At first, these were merely local brethren who, because of their age or learning or experience, were allowed to have oversight. It would seem that they were not paid for their services. It is not out of divine order for a church to hire and maintain a pastor. His authority is a delegated authority which he has received from the church. He is, in fact, the delegate of the local church to represent its interest in the community. It gives to the local church an influence in society which should not be under estimated.

The Lay Preacher.—There seems to have been in the early church a great many laymen who became strong preachers. They did not necessarily give up their business; but they stood ready to help the apostle or general worker. While he was preaching, at the regular church, he would go into some outside village; and thus extend the church's influence. It has been our experience, that whenever the church becomes highly spiritual, lay preachers abound.

Woman's Place in the Church.—In the church as in the home, woman is man's helper. No one should deny

to her the helper's place. Woman's work has apostolic approval. "And I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life" (Phil. 4: 3). The passage in the fourteenth of 1 Cor. often used against woman's work in the church, should probably be viewed as an extended question. Paul does not command the women to keep silent in the churches, but he questions the right of the Corinthian Church to do that very thing.

Church Membership.—It is plain to see from the reading of the New Testament that the membership of the church is made up of those who accept Christ and have been properly baptized. Some have questioned the right of the church to keep a record or list of its own members. Under our condition of society, it is undoubtedly the best. It is within the province of the church to keep in touch with all its members, and to lay down such rules as conditions and good sense would dictate. But of one thing we may be sure, we have in our very midst not only the invisible Spirit of God but his visible church, as an object lesson that God the Lord of hosts still has a people.

From Babylon to Mexico.—Under this title, we are to study the rule of the Gentile nations. We are not attempting to force upon our readers any position new and strange; but we do wish to make a few suggestions. It will be understood, of course, that in these "occupation chapters" we are not attempting to give a complete history; but we are trying to bring out such principles as seem important to us. We are bringing out such facts as will aid us in the right understanding of the *Divine Economy*.

In chapter five of the *Handbook of Prophecy*, we have given a prophetic view of "The Dream and the Image." This line of prophecy, it will be remembered is to be found in the second chapter of Daniel. It covers the rule of the Gentile nations from the days of Babylon to the very present; and from this point, on to the kingdom of God.

We shall but briefly review "This Dream of the Great Image." In the head of gold, is to be seen a picture of ancient Babylon. In the breast and arms of silver Persia is brought to view. Then was brazen Greece followed, by iron Rome. Thus far. students of prophecy, for the most

part, walk together.

It is in the divided kingdom of iron and clay that we find the greatest differences among students of prophecy. Those differences should be held in a broad and scholarly way, and not along narrow lines of bigotry and prejudice. I am becoming convinced that some prophecies are written so carefully, that you will get the same result, however

you are pleased to view them.

This prophecy is one in point. It makes little difference how you view the iron and the clay. You will see a picture of our own time from any standpoint. Our whole social system has the strength of the iron and the weakness of the clay. The once strong, but now weakened nobility of Europe, is attempting to renew itself by intermarriage with American millions; and they do not cleave one to another. Modern architecture rears its many storied "sky-scrapers" of steel and cement, of iron and clay. The ten states of Italy, which is thought by some to be represented by the toes of the image, exhibit a strange mixture of strength and weakness. Another view which follows the legs of eastern and western Rome, and cluster the eastern, Balkan toes around Constantinople, and the western

Romance toes around Rome itself, exhibit the same picture of mingled strength and weakness.

When Nebuchadnezzar saw the great image in vision, it was standing before him. It was proper that he should see the image standing; for the nations represented were, with the exception of Babylon, still future. With Nebuchadnezzar, Babylon was a present reality, and the other kingdoms were yet ahead of him. But that is not the viewpoint to be taken to-day. With us, those great nations are in the past, and are fallen. We should not view the image as standing, nor its form as terrible. The once proud throne of Babylon and the mighty armies of Persia have little interest to-day but to the historian. The Brilliant Palaces of antiquity are retired to the "Old Curiosity Shop" of Archeology. Those nations have fallen, and it is interesting to see where they fell.

Running from east to west across the map of the world lies the fallen giant of human failure. No better symbol of human governments could have been chosen than the image of man himself. Far to the east, in the Euphrates valleys, lies the once proud head of Babylon. The silver arms are spread out over Asia Minor, for it was Persia that brought Asia Minor into prominence. Over Greece, Thrace and Macedon lies the wreck of Alexander's empire; while, in boot-shaped Italy rests the remnant of iron Rome. Thus, across the map from east to west, is the mighty wreck of kingdoms; and the feet point this way.

On the seventh of October, 1492, Columbus, for no reason that we ever heard of, changed his course from west to southwest. It was a most fortunate coincidence. Had he maintained his western course, it would have landed Spanish civilization on the coast of the Carolinas. But, let us be thankful, this was not to be. This fair land

was left for the stronger civilizations of northern Europe. The Spanish civilization went to the West Indies, to Mexico and Central and South America. In that Latin American civilization, is the strength of the old Roman Church and the weakness of the Indian tribe. Spanish Indians are the Cavaliers of the twentieth century; it is clay and iron indeed.

We know that the kingdom of God is to overthrow all these kingdoms. We do not, of course, expect that Christ will come with an army and overthrow the nations. He has never done so, and we surely believe He never will. Yet the image is to be broken to pieces. It must be smitten on the feet. The winds of war are to carry away the nations like the chaff. It is reasonable to expect that God will do as He always has done; He will use the nations to correct the nations. But to attempt this to-day with our present instruments of warfare would doubtless end in the destruction of all the nations.

The American civilization in the new world, and in the old world, England with her allies, France and Russia, stand in a position to strike decisive blows. At the present time we find centers of trouble all along the image track. In the Euphrates valley, Germany and England have extensive plans which must, sooner or later, run contrawise. Around Constantinople, the Balkan States are restless, and the bear of Russia is crouching for that fatal spring which will set all the East ablaze with the fires of war. There is an unrest upon the pagan and Mohammedan world which expresses no good to the colonizing nations of Europe. In Italy, the Pope desires a return to political power, and if he has surrendered it, as some dispatches affirm, it is only because he has other schemes in mind. Italy is financially hard pressed, and when it becomes necessary, she will sack

the Vatican for its treasure. France and Germany are having difficulties with their own armies. They are taxed almost to the breaking point. They are coming to the time when war would be cheaper than peace. They glare at each other across the international border with the old hatred of 1870.

England has troubles of her own. Great Britain is face to face with a trouble never before known in history; it is a war of the sexes. It is hard to see the outcome; but Rudyard Kipling has said quite wisely, "The female of the specie is more deadly than the male." We are viewing the matter here, only as a "Causa belli," and the danger is more grave than it seems. Across the Irish Sea, the Ulster men face with grim determination the possibilities of "Home Rule." They know full well that "Home Rule" would be Rome rule. Thus, the British political mind is much disturbed, and civil war is far more than a possibility. To our mind, the only way that England can avert civil strife is by the possibility of foreign wars. Nor is the condition much better in America. Labor and capital, the "wets," and the "drys," and the great anti-Roman agitation is dividing the American population into hostile camps. There is surely trouble brewing. As in the case of England, so in America. The only way out is by the undesirable gateway of foreign wars. This is the only thing which can bring the American classes together. And that must happen soon, or it will be too late.

And we have foreign, war-provoking difficulties. Of these, the Mexican question is the most serious. In December, 1823, President James Monroe uttered what has been called "The Monroe Doctrine." He taught that if any foreign power should extend its territory on this side of the water, it would be an act unfriendly to the United

States. Foreign powers have learned to respect the Monroe Doctrine, and its claim is now generally conceded.

But there is a later announcement which may be called "The Wilson Doctrine." In December, 1913, President Woodrow Wilson announced that the United States was the champion of constitutional government on this side of the ocean. Anyone who has studied Latin America knows that President Wilson has undertaken a stupendous task. Latin America is constitutional only in name. Constitutions and the church of Rome go not well together. Think, if you will, of a Latinized Indian tribe ever becoming constitutional. There is but one power that can give a constitution to those nations and hold them to it; that is the power of the United States and that is the stupendous task now before us.

God uses nations to destroy nations. His time is at hand. The image must be smitten on the feet; and the feet point this way. In this country we have taken upon ourselves the guardianship of Latin America, and the task is before us. It is not an altogether pleasant outlook. We must commend President Wilson for his endeavor to settle the difficulties in a peaceful way, but we are fearful that "Watchful Waiting" means only weary warfare. To the student of prophecy with the Christian's hope there appears sunlight above the clouds. But to the world, the present hour is a dark hour indeed, though they do not realize the dangerous situation. What a blessing to know that the kingdom of God is to succeed these broken kingdoms! In this light the Christian's hope is most cheering.

The nineteenth and twentieth centuries have seen many great and bloody wars. Students of prophecy have often looked for the beginning of the end. We know more about the prophecy than did our fathers. The way is even

brighter than it was a year ago, when we wrote the *Handbook* of *Prophecy*. "The beginning of the end," will come when the image is smitten on the feet. If we are right, and the feet point this way, the present moment is important. Is the time at hand? We shall see.

CHAPTER XIII.

FALSE VIEWS OF THE KINGDOM.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—Dan. 7: 27.

In learning of anything, it is a good plan to study first the limitations. When the writer first entered the school for the blind, he expected to be told of the many things he could do. There were, indeed many things which he was reminded that he could do, but that was not what they told him first. It was, at the first a story of limitations; it was the very things he could not do. No man will succeed who does not take his limitations into account. The best generals have been those who knew how to retreat. They found out, first of all, the very thing they could not do.

The situation is similar in the study of any subject. When Dr. Bell invented the telephone, he had to find out what telephones could not do. There were, at that time, all kinds of sensational reports about bands playing in Paris and heard in London. But Dr. Bell early found out that all this was not yet possible.

In the same way in the study of the kingdom of God, we shall find out, first of all, what is not meant or covered by it. This will pave the way for the discovery of the actual truth in the matter.

All notions of the kingdom cannot be true, for some

of them contradict others. These notions are forever running each other down like the automobiles are in the streets of New York City. One says, "The kingdom of God is in our heart." Another says, "The church is the kingdom." Still a third declares, "Everything is in the kingdom." These cannot all be true. If the kingdom is in my heart, I am very thankful to say, everything else is not. The one view would contradict the other. We are to briefly consider some of the most popular errors.

Errors Arising from Misunderstanding Scripture.—Some errors arise from a faulty interpretation of Bible verses. In every passage where we believe a doctrine is to be found, we should first apply the laws of circumstantial criticism. Those who have read *The Handbook of Prophecy*, will find in chapter two the great circumstantial laws. Those laws we cannot know too well.

Here is a case in point (Luke 17: 21), "the kingdom of God is within you." We have often heard this passage brought forward in support of the subjective theories of the kingdom. That the kingdom of God is nothing save a mental process, a subjective stage of the human mind. The margin of our Bibles renders the passage, "Among you." Other scholars render it, "In your midst," As a matter of fact, Jesus was talking to the guilty Pharisees whose wicked hearts had no place for the true kingdom. He was telling them that the kingdom was in their midst because the King was there. If we but read the following verses, we will plainly see, that He was modestly speaking of Himself. Of all passages brought forward in support of the subjective kingdom, there is nothing here that supports the contention.

The Church is not the Kingdom.—The Greek words, *Ecclesia*, meaning church, and *Basileia*, meaning kingdom, are never used interchangeably. If the church were the kingdom, there would be an interchangeable use of these words; but nowhere, is such a thing even suggested. There is, it is true, a present view of the kingdom which we have considered in a previous chapter. But, in no case, does the Bible use church as kingdom, or kingdom as church.

The Kingdom not Established on the Day of Pentecost.—The notion is abroad in the land that the kingdom was established on the day of Pentecost. The second chapter of Acts is the great, day-of-Pentecost-chapter. We have read this chapter, many times; but we never yet found that fact stated nor implied. The truth is, it could not have happened; for it would have been out of time. On the day of Pentecost, Rome was in full power. It was not yet divided nor broken. A study of the second chapter of Daniel will reveal the fact that not until Rome is broken and divided can the God of Heaven set up a kingdom (Dan. 2:44).

The kingdom of God in that great vision has its place in the procession of kingdoms; and that place has not yet been found in human history, though we believe it to be near.

The Kingdom is not in Heaven.—A study of the second of Daniel will likewise help us to locate the kingdom of God. Babylon, Medo-Persia, Greece and Rome were all earthly kingdoms. This planet was the theater of their activities. Here also, must be fulfilled Dan. 2: 44. And in the prayer which Jesus taught us to pray, we say, "Thy kingdom come; Thy will be done, in earth, as it is in heaven." This plainly locates the kingdom as on the earth.

Errors Arising from the Theory of Natural Immortality.—Socrates and Plato taught the doctrine of natural immortality, or, that man was immortal by nature. They did well, for they were heathen; but our Christianity is based on better promises. If we do not die at all, why did Jesus die that we might live?

There is no use of such sacrifice if we have life by nature. We are told that the gospel is a matter of happiness or misery; but Jesus does not talk that way in John 3: 16. With Him, it is life or death; and so we should receive the gospel plan as Jesus gave it.

Socrates and Plato were not the first to announce this doctrine. The devil was ahead of them by several thousand years. When the serpent said, "Thou shalt not surely die," he was the first to teach natural immortality. Receiving this falsehood, Adam lost his kingdom and his beautiful Eden home. This doctrine was cradled among the monuments of Egypt; it was reared up with the false institutions of Babylon; it stood behind the cruelties of Persia; it formed the philosophy of Ancient Greece; and it was handed over to Iron Rome which has many times persecuted the church of God. Truly, the history of the doctrine is against it.

But if natural immortality be not true, we are saved from many of the false lights which are now shining. If the dead are dead, then the kingdom is not in heaven; purgatory is not its gateway; we should not pray to dead saints in a mysterious heavenly court. All this and much more may be discarded with the passing of the doctrine of natural immortality. We are not tempted towards spiritualism or psychic research if the dead are still dead. The spirit notions of Russellism, Mormonism, and Christian Science have lost their value. We need not go to India for speculation, nor to Greece for philosophy, nor to Rome for authority; but to the empty tomb of the first great Easter, where we shall find life out of death.

Errors Based upon the Millennium.-We cannot, in a work like this, consider the prophetic period known as the millennium. We would briefly say, that the term is not found in the Bible. It is made up of two Latin words and means a thousand years. It is based upon an ancient misconception of Rev. 20. In chapter 21 of the Handbook of Prophecy, we have given the subject some consideration. We find that the passage is symbolic; that the thousand year period is an indefinite term. We learn that the Papacy, bound in 1870 is never to be loosed till the last great battle, when it is to go down with the fall of the nations. This position we stand ready to defend on any platform or in any publication or before any audience of fair minded people. The belief in the millennium is the incubator wherein is hatched the gosling of the age-to-come. It should be treated, as it is given, in a figurative and symbolic sense. The doctrine should have no bearing upon our study of the kingdom of God.

CHAPTER XIV.

THE KINGDOM FUTURE.

"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."—Dan. 7: 22.

It is not yet time for this glorious event to take place, that the saints should "possess the kingdom." We are still under the rule of the Gentile nation. The great and final judgment is still future, and so is the full establishment of the kingdom which comes as a result of that judgment.

In the "Lord's Prayer" this same great truth is brought to view. The first thing asked for in that prayer is this: "Thy kingdom come. Thy will be done in earth, as it is in Heaven" (Matt. 6:10). We are still praying that prayer, and for the very good reason that the kingdom is not yet come. The will of God is not fully done in earth, nor on the earth. His will is opposed by the will of Satan, and by the will-power of rebellious man. We cannot say of everything that happens, "God's will is being done," for some things happen which are very far from the divine will and purpose.

Let us notice also, the phrase, "in earth," which means far more than the doing of the will of God in the hearts of His people. It is not merely on earth, but "in earth" that the will of God is to be carried out. Not only must the hearts of His subjects be affected, but earth itself must be changed, and brought into harmony with the divine purpose. There must be in the earth no curse of thorn or brier or weed or mildew or blasting; but earth must be, as it was made in creation, the Eden garden of God.

On that great day when Jesus was taken up into heaven, He was questioned by His disciples in regard to the kingdom. This is the record: "When they therefore were come together; they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, it is not for you to know the time or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you" (Acts 1: 7–9). Thus, forty days after the resurrection of Jesus, both Christ and His apostles freely admit that the kingdom was not yet fully established.

This same question of the kingdom was discussed in another form on the very day of Jesus' resurrection. In the memorable walk to Emmaus when Jesus appeared to two of His disciples, the kingdom seems to have been the subject of conversation, as one of the disciples said to Jesus, "Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel" (Luke 24: 19-21). So the redemption of Israel and the restoration of the hoped-for kingdom was not yet. the disciples admit, and Jesus does not deny it. rest of that afternoon journey, Jesus used in showing them that, according to the Scriptures, He must suffer before entering into His glory.

A Study of the Eleventh of Romans.—We would now learn a few facts concerning that seemingly difficult eleventh chapter of Romans. Paul is talking about the Israel of God. He is showing that the idea is broader by far than the Jewish nation. In fact, it does not include all the Jewish nation, but only such as are grafted into the true root which, he gives us to understand, is Christ. treats the Jew and the Gentile as two olive trees; the natural olive tree is the Jewish nation which had the oracles of God; the wild olive tree represents the Gentiles. who may also be grafted in. The Jewish branches were cut off because of unbelief, and all branches, whether of the Jew or the Gentile, may be grafted in through faith, "and so all Israel shall be saved, as it is written" (Rom. 11: 26). There are those who believe that this passage is without conditions, and that, on the strength of it, all the Jewish race may look for final salvation. But the condition is in the very passage itself. All Israel shall be saved, "as it is written," and they will be saved in no other way. Neither all the Jewish nation nor all the Gentiles will obtain salvation and a final home in the kingdom beautiful; but those who are "grafted in," that is, those who choose to become a part of that system of which Christ is the Author and Head.

Notice that this grafting is contrary to nature. In the natural process of grafting, the tree or plant is affected by the graft. But in this grafting into Christ, we who are grafted in are supported, sustained and influenced by Christ, the root; while, on the other hand, we do not materially influence Him. The lesson Paul would teach is this: Both Jew and Gentile may be grafted into Christ if they choose to do so; this is the true "election," that is, we have elected Christ and chosen Him as our present Saviour and future King.

Blindness has happened to Israel; it was not forced upon them; God did not blind them Himself; but they are blinded because blindness is their choice, and God, who has given to each of us the freedom of the will, has allowed it to be so. That the Jews were cut off because of unbelief has brought about the opportunity which has come to the Gentiles. This does not mean that the Gentiles could have been reached in no other way; for if, in any of their great national opportunities, the Jews had fully obeyed God as a nation, they would doubtless have been chosen as divine messengers to carry the gospel to the nations beyond. The fact is that Jesus accomplished with a small "apostolate" what might have been better performed through the instrumentality of the nation itself, and this is most probable what the apostle means by the words "their fullness."

"For the gifts and callings of God are without repentance," that is God has offered to both Jew and Gentile, certain gifts, and has called us all to repentance, and of that calling, and of those gifts, He will not repent. It is now, and at no other time, that both Jew and Gentile may work out the problem of their salvation. To this time, the prophets looked, and of that time Isaiah speaks, when he says, "I am sought of them that ask not for Me, I am found of them that sought Me not: I said, behold Me, behold Me, unto a nation that was not called by My name" (Isa. 65: 1).

It is now that all nations may work out the problems of salvation; it is now that the Gentile nations are ruling the world as the prophet foretold; now is the gospel age, and this Gospel age is the only one for which we have any Scriptural warrant. As the apostle teaches in the book of Hebrews, "to-day, if ye will hear His voice, harden not your heart." Thus, we should heed the divine warning while it is called "to-day."

The apostle James writing to the church, speaks of them in the first verse of his epistle, as "the twelve tribes." We cannot believe that he was writing merely to the Jewish Christians, for in the last chapter of that interesting book, he treats of conditions which are especially true of to-day, and which, he is pleased to call "the last days." In the first eight verses of the fifth of James is an account of the labor trouble and present unrest which is now, more than ever before, upon the nations. Even while we have been writing these paragraphs, there has come to our reading table, the first issue of the Chicago Record Herald and Inter-Ocean, with an account of a riot in the very church of which the wealthy John D. Rockefeller is a member. Can it be true that the misery and misfortune which James prophesies against the rich is about to break forth? It surely seems that way. And let us never forget that James addresses the church of that labor-troubled time as "the twelve tribes." He is speaking, and there can be no doubt of it, of the Church of God which he thus addresses as God's Israel.

Yes, we believe in the return and the restoration of Israel; but we are extremely careful to let Paul and James tell us what the word "Israel" means. We are not looking for the restoration or exaltation of any nation, class, or people who do not choose to be the people of God.

And the choosing time is now; then will follow the kingdom of God. Of this, Jesus speaks in Matthew 25: 31. When He comes in His glory with all the holy angels, He is to gather all nations before Him; and to those who are found worthy, He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34). They have not yet entered the kingdom, nor will they do so until the great judgment

scene shall be passed. Let us also notice that He speaks of the "foundation of the world," for when God made the world, He made the place which was to be the territory of

the kingdom.

When the history of the nations shall have been completed, it is then and not until then, that we hear the words of Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." It is then that the time will come when the saints of the most High shall possess the kingdom.

The Transfiguration.—It is an old saying that "It is always darkest just before day." This was especially true during the ministry of our Lord and Saviour. In one of the darkest hours of His earthly pilgrimage, He flashes upon us the brightest of all visions, the glorious picture of the transfiguration.

The accounts of this glorious scene are to be found in the seventeenth of Matthew, in the ninth of Mark and in the ninth of Luke. Peter also mentions it, when he says, "We were eye witnesses of His majesty." It is also probable that John bears record of this same event, when he says, "And we beheld His glory, the glory as of the Only Begot-

ten of the Father, full of grace and truth."

Jesus had performed that wonderful miracle of feeding the multitude with five loaves and two small fishes. The people were astonished, and planned to take Him by force and to make Him a king. This, He would not allow to be done, for He was on the territory, and under the rule, and in the times of the Gentiles. To have accepted their offer would have made Him a rebellious claimant instead of a rightful ruler. He stole quietly away by night and came to His disciples, walking on the sea. But the people

suddenly turned away from Him. If He would not be their king then and there, they would not accept of Him at all. The once popular favor with which He had been greeted by the multitudes, vanished in a moment.

In this dark hour of unpopularity, Jesus took occasion to instruct His followers in the cost of Christian discipleship. But whenever the question of cost is to be considered, the subject of gain must also be taken into the account. If the Christian life demanded so much loyalty and sacrifice, what was there to be gained by it? This consideration would naturally present itself to the minds of practical business men, like Peter, James and John. These were just the ones whom Jesus chose as witnesses of the transfiguration, which was, in fact, an exhibition in miniature of the kingdom of God.

When Jesus told them the cost of discipleship, He also made this startling promise, "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Yet all of that company are now dead, and did any of them ever see the Son of man coming in His kingdom? Our answer is the transfiguration scene itself was the fulfillment of that promise.

In considering this subject, it matters very little to us whether Moses and Elias were really there, or only appeared in the vision. In either case, the lesson will be exactly the same. Jesus Himself called it a "vision." And a "vision" we are content to let it be. Elias, or Elijah might well have been there, for he was translated and did not see death. If Moses were there, he was there to represent the host of the resurrection, and his temporary resurrection for that purpose may be what is recorded by the apostle Jude. So we leave our readers to form their own judgment as to the real or visionary appearance of those ancient worthies,

and pass to consider the more important questions which the scene brings to us.

This scene took place in the night; of this we may be quite sure. All three of the accounts are followed with the healing of the feeble-minded boy; and Luke gives the time of that healing as "the next day." We know that Jesus often spent nights in prayer; and it was no uncommon thing for Him to go away alone, or with a small group of His apostles for that purpose. During the dry season, in that country, the people often sleep out in the groves and gardens, or on the mountainside. Yes, it was in the night, and the light of this beautiful vision, cannot be ascribed to the light of the sun; but it was the light of the glory which He is to receive in that coming kingdom, of which, the transfiguration forms a most beautiful picture.

And when the vision was upon them in all of its fullness, Peter testifies to his satisfaction of the conditions. "Lord, it is good for us to be here," is the way he freely confesses his high appreciation of that wonderful vision. And he even said more, for he declared, "If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." These tabernacles would be booths or tents, intended as an abiding place. Peter's thought seems to be this: If they could induce Jesus to remain with Moses and Elias, if this scene could only continue, the three apostles would gladly remain and be content, for the impression of the vision upon them was an impression of complete satisfaction.

This contentment and satisfaction is very important for us to consider. There is very little in this world which gives real satisfaction. We rejoice over many things because we hope they will lead to something still better. We may enjoy physical toil and mental anxiety, in the realization, or rather, the expectation of what the toil or anxiety will bring to us. Among our greatest joys may be counted the joy of anticipation. But Peter was fully satisfied. He caught a glimpse, a mere glimpse of the kingdom of God, and it was enough. Armed with that hope, he went forth to take up the work of an apostle and to die a martyr's death. This fact is very important to the student of divine economy. It shows that the kingdom of God is the highest satisfaction of all human desires. No institution of life or form of government devised by man ever has given, nor ever can give complete satisfaction like this. We are always looking forward and hoping for something better in the future; but Peter had found that place where he was fully content to remain.

This scene, let it be remembered, was a picture of the kingdom of God, a miniature representation of the time when Christ shall reign in His glory. They were to see the Son of man coming in His kingdom, and now they had seen it in vision, and that is the only way it ever can be seen until that time when it shall be fulfilled in reality. What were the elements of that picture or vision? For when we know these elements, we shall know those elementary facts which are to make up the kingdom in its fulness.

There was, first of all, the mountain summit, a part of the earth's surface. Peter said, "It is good for us to be here." They were not carried away to some other clime, or realm, or world. This was a transfiguration and not a transportation. Peter realized that they were "here," and not somewhere else. They were still upon the earth's surface which formed the ground work of the vision, as it will form the territory of the beautiful kingdom. When they were in fear, they fell upon the ground, and the ground was there to receive them. There is not, in all the vision,

any suggestion of "heaven," "spirit world," "celestial sphere," or anything of the kind. Through all the scene, they were on the earth's surface, and nowhere else.

There was also a bright cloud which overshadowed them. This effect was to exhibit a condition which does not exist now, but which will exist in the kingdom, as it existed in the original plan of creation. In the work of the second creative day, this "firmament" of waters was provided for. It doubtless collapsed in the deluge of Noah, and will not be restored until the earth is made new in the re-creation. It was from this cloud, that the voice of God was heard. The apostles did not think of the voice as coming from the far-away heavens, but merely from the bright cloud which overshadowed them. The thought of heaven has no place in the vision.

And there was Moses and Elias to represent the law and the prophets, for both the law and the prophets had looked forward to this Messianic King. But in a larger sense these two worthies represented the host of the redeemed, made up as it will be of two classes, the resurrected and the translated saints. They were talking with Jesus of the suffering and death which He was about to accomplish. For without that suffering and death, the kingdom in its glory and beauty would never be possible.

And there was Christ Himself, the long-looked-for King. Peter, James and John were the first to realize the possibilities of Isaiah 33: 17, for they had seen "the King in His beauty." He is seen not only dwelling in the light, but as a source of light itself. In our investigation of the "unseen world," we will remember that the radiometer was affected by the glow of brightness of the human countenance, a glow which we do not see, which exists only in the field of "invisible light," but a glow nevertheless which

the radiometer reveals. But in this vision of the kingdom of God, the shining face of Jesus is seen, and the radiometer is unnecessary.

There is that blessed promise that the pure in heart shall see God. In this vision, they did not see God, but they did hear His voice. This was not because the apostles were not pure in heart, for they were very much so; so much, in fact, that to them alone this beautiful vision was granted. But they did not see God, for they were mortal; they could not look upon God and live. They had gone as far as mortal power could. But God was present, as He will be in the kingdom; He was present, and they were made to realize that fact by the hearing of His voice.

But thirty months before, and the voice of God had been heard at our Lord's baptism. There, the voice had said, "This is My beloved Son, in Whom I am well pleased." But now, after Jesus had been preaching for two and one-half years, and had met every problem in His trying ministry, the voice adds, "Hear ye Him." It is the divine testimony that Jesus in His ministry was fully coming up to the Father's expectations. Jesus was all that was anticipated of Him, to man, a Guide, Teacher and Saviour, while to God, He was a "beloved Son."

The apostles were filled with fear, but this does not detract from the vision. Their's was not the slavish fear, that characterizes the horse under the whip of his rider; but theirs was the fear which was natural from the grandeur and sublimity of the scene. In the midst of their fear, they were satisfied, and Peter speaks plainly of that satisfaction. Great as was their fear, they would have been content to remain.

The vision passed and when the prostrate apostles had looked again they saw no man save Jesus only. This

scene of grandeur they were never to witness again until the kingdom promises shall find fulfillment. Yes, the vision was passed, but Jesus was with them still. To us, that vision has not yet come, but it will come with our Lord's appearing. We do not yet see the King in His beauty, but the Saviour is ours now and ever.

As we have before remarked, we repeat that the elements of this picture are the elements which will make up the beautiful kingdom. In chapters which follow this we are considering each of these elements at length. We cannot enforce too clearly upon the minds of our readers the importance of clearly understanding these necessary elements. Without this clearness, all kinds of fanciful and impossible ideas may be had of a so-called spiritual kingdom, which has no real existence in fact.

The Jewish nation failed, not because they had no hope of a kingdom but because their hopes were based upon false ideals. They looked for a military kingdom, a tall man like King Saul who could lead them forth to battle. They saw nothing kingly in the form of this modest carpenter preacher. We are likely to-day to fail from another extreme view of the Messiah's kingdom. It is looked upon to-day as something merely subjective, existing only in the mind and heart of the believer, but having no reality in fact. Such views as these are denied by a close study of the transfiguration scene, and, we may say quite safely, it was for this purpose that the beautiful vision was given.

So the kingdom in its reality is not yet. It cannot be till the earthly territory is cleansed from the burden of sin and from the curse of thorn and brier. Not until the program of the nation foretold by the prophets, especially, by the prophet Daniel, shall have been completed, will it be possible that the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Though we have with us the elements of the kingdom, or rather, those elements can be accounted for, we have not yet the kingdom established in its fulness. We are still praying "Thy kingdom come," and as long as we properly offer up that prayer, we may well conclude that the kingdom of God is in the future.

In the next four chapters, we are to consider those elements which go to make up the kingdom in detail. We will find that we have already met with those elements on a small scale in the beautiful vision of the Transfiguration. The study of these elementary factors which go to make up the kingdom will be quite necessary, if we are to understand the reality of the life and the home which is offered to us in the promise. We greatly fear that one reason for the decline of spirituality in these days arises from the lack of knowledge in the popular mind of what Jehovah has in store for His people. It is this seeming, and we believe real need that we are trying to meet in these pages. How well we shall have succeeded, time alone can tell; but it is our constant prayer and hope that we may be able to give our readers a faint idea of the wonderful, the beautiful. and the real kingdom of our God and of His Christ.

CHAPTER XV.

THE TERRITORY OF THE KINGDOM.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."—Isa. 35: 1, 2.

From this point, to the end of the book, we shall deal for the most part with conditions in the earth made new. It is toward this point that all parts of the work have been tending. To understand clearly, the conditions of the kingdom seems to us very necessary for the church. Without it the Christian's hope is shrouded in mystery and mysticism. With it, that hope is bright; and the child of God feels that there is a real something at the end of the journey.

When the writer first learned the Christian's hope in its true light he searched the book-stands for information on the fulfillment of the promises. He found books and tracts containing the promises, and they were many; but works treating of the actual conditions which would exist after those promises had been fulfilled, he could not find. Failing in this he began to investigate for himself. He has often wished he might be able to write a book on the ful-

fillment of God's promises. At last the time has come; but now, as he attempts the task, he feels his limitations. It is to be feared that he will not be able to come up to his own expectations; and it is very certain that he will not be able to more than glance at the mighty possibilities of the kingdom of God. Sir Isaac Newton once said, that he had only been picking up pebbles on the shore of the ocean of knowledge. Concerning his knowledge of the kingdom of God the author hastens to say that he is aware that he has only been playing in the sand by the side of wisdom's ocean.

But he is content to do the best he can, knowing that he who does his best, does well. If he can increase, to any extent, the general interest in the reality of the promises of God, he will feel well repaid for his efforts. If some one should think that the subject has not been made clear enough, the author would only be too quick to join him in that opinion.

Sources of Information.—How can we know anything of the earth made new? It is impossible, you may say, to read the future, but it becomes possible when we take into account divine revelation.

1. The Genesis Account.—We must remember that the first two chapters of Genesis is an account of the earth before sin came. A study of three chapters will give a glimpse of the earth as God at first, intended it. The conditions of climate and soil were not changed till the flood of Noah. There is a period of sixteen hundred and fifty-six years during which the earth continued as in the original plan; and six chapters of the Genesis account bring us down over that period. Here is surely a vast field of study,

2. The Promises.—It is said by those who have counted, that there are thirty thousand promises in the Bible. We cannot affirm nor deny this statement; we have never counted them. We shall assume this to be

the correct approximation.

Now think, if you will, of just one promise, "There shall be no more curse." Can we realize how much this means? The thorn, the brier, the weed, the thistle, the animal pests, the floods, the drought, the germ of decay, the destroying tempest will all be gone. The science of agriculture will become a new science. The labor problem will vanish as under the wand of some fairy godmother. The desert, the frozen pole, the rocky mountain top and the unhealthy marsh would all be passed into history. There is no end to the changes which this promise would bring about in its fulfillment. And this is only one of the many promises of the Bible.

- 3. The Prophecies.—Of the prophecies we shall say but little. Perhaps we have said too much already. One thing we have learned both in this work and in the *Handbook of Prophecy*, all the great lines of prophecy bring us to the kingdom of God, or to some event which leads up to it. The whole science of systematic prophecy, for we still contend that prophecy is a science, is but a system which introduces us to the beautiful truth of God's eternal kingdom.
- 4. The Ezekiel Account.—In the last nine chapters of the book of Ezekiel, is a prophecy of what the kingdom of God would have been if the Jews had fully obeyed, and the kingdom had been ushered in under the Jewish economy. It is very beautiful and contains some details which are to be found nowhere else. It is much like the Revelation

account, only the latter is on a larger scale. For example, Ezekiel's city is about ten miles square; the New Jerusalem of Revelation is fifteen hundred miles square.

- 5. The Revelation Account.—The last two chapters of Revelation for the most part record a vision of the new earth itself. They furnish a valuable framework in which we may place the beautiful picture. The Genesis account is a vision of the earth before sin had come; the Revelation account is a picture of the new earth when sin shall be no more.
- 6. The Voice of Science.—Nor should we be unmindful of the lessons of science. Wherever it agrees with the Bible, it is of great help. We know from the rocks and coal deposits, that the earth has passed through great changes; we are not to be surprised then when we are told that it is yet to be "changed."

The New Earth Considered.—Armed with so much material, we are now prepared to consider the new earth itself. Let us remember that, in developing the plan of salvation, every step has been real. Do not blame us then if we consider the new earth as real also. Let us not forget the law, which we have before stated, and which is set forth so vividly by the apostle Paul in Rom. 1: 20. We form our conceptions of the things beyond us by the aid of things which we have seen. It was in this manner that we entered the unseen world; and in this way, we shall learn of the earth made new.

"In earth."—Notice this phrase in Matt. 6:10. We do not pray that God's will may be done alone on earth, but in earth; it is not the earth's surface alone that is to be changed,

but the very make up of the planet itself. The re-creation will make a new earth from center to circumference.

Distribution of the Waters.—The great ocean will be gone, "and there shall be no more sea" (Rev. 21:1). The waters of earth may be considered in four divisions: A. The Internal Waters .- We read in the Bible of the waters under the earth. Within this sphere, where now great fires are supposed to rage, will be an abundant water supply. B. Surface Water. - The waters on the surface of the earth form lakes and rivers and streams and springs. They make a convenient water supply everywhere, and furnish a natural irrigation. The most beautiful landscape is the combination of land and water. The most beautiful parks are those which have their little lakes. C. The Water above the Firmament.-Above the earth will be that icy vault brought to view in the second day of creation. It is also represented by the bright clouds on the mount of transfiguration. D. The Waters of the Atmosphere.-From the surface of the earth with its lakes and springs, rises a mist which is cooled at the icy vault and descends again as an imperceptible vapor, watering the entire surface of the ground. Here, without storm or tempest, everything is kept moist and fresh.

Position of the Earth.—We have already considered the earth as straight on its axis. Eternal springtime would be the result. There would be no frozen poles nor fevered equator. The waters above the firmament would scatter the rays of heat and light and make them equal. It is more than probable also, that the rays of light shining on the other side of the earth would reflect against the icy vault on this side as on a screen causing a reflected or subdued light during what we know as the night. "And

there shall be no night there." It has always seemed to me that the sun shining through the icy vault at different angles in the different parts of the day, would produce different colors. We know that the rainbow is caused by the rays of light shining through the drops of water at different angles. Through this icy vault there would be but one color at a time, and that would change to another color as the earth rotated. Thus, as the day advanced, we might have the progress of color, thus: red, orange, yellow, green, blue, indigo and violet. Then, as the reflected light came from the other side, those colors would be repeated in subdued tints. We know that different colored lights promote study of conditions of health, and have been used as a cure in disease. This science of color rotation would forever abolish the necessity for clocks and watches, for the color would indicate the time.

With the mountain chains brought low and the valleys exalted, earth would be much larger than at present. With the great ocean gone, the land area would still be increased. With the absence of frozen poles, etc., there would be still an addition to land possibilities. This would make a realm for a vast population. We must also add, that under these favorable conditions, it would not require so much land per capita as under present conditions.

Climate.—It is almost unnecessary to state that we would have an even climate, which would produce everything desired at any given point. There would not be a corn belt, a wheat belt, or a cotton belt. The whole earth would be belted by every production known to man. Animals would not be bound to the zones, but range freely. This condition would produce immense forests, where all kind of trees and plants would grow naturally. Man need only control, nature will do the rest.

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Abolition of Trade.—These conditions would forever abolish trade. Mr. Smith would never be forced to buy potatoes of Mr. Brown; nor would neighbor Brown apply to Smith for oranges. To both Smith and Brown, the potatoes and oranges and everything else would be accessible. Every man is independent of his neighbor so far as the economic law is concerned.

Abolition of Money.—Money is a medium of exchange. Without exchange money would be unnecessary. We have read that the love of money is a root of all evil, and we can well believe it. Go to your county seat and read the docket for the next term of court. Behind ninetynine per cent. of those cases there is a money consideration. With the abolition of money, actions of law would disappear. All the difficulties arising from the competition of trade, and the struggle for money will be over.

Abolition of Transportation.—Where anything and everything can be produced anywhere and everywhere, the extensive commerce of the nations will be over. We may go from place to place and visit each other; we may pass back and forth between our inheritance and the beautiful city; but the freight train and the heavily loaded steamship will have passed into history.

Fresh Foods.—Under these conditions there will be a continual springtime and an ever present harvest. Food in its largest variety will exist at one's very door. If the variety of food that is now produced could be brought forth in any one place, life would be very easy at that given point.

But the whole earth is to be omni-productive. This will forever do away with the necessity of artificial preser-

vation of food. Preserving, canning, pickling, and the like will be unnecessary. The destruction of the germ of decay will render refrigeration useless. There will be no need for icing foods which will never decay. If ice is needed at all as an article of food, as in ice-cream and the like, it can be produced. We know that even now, ice is produced artificially.

Clothing.—In a land of one climate the variety of clothing will not necessarily be great. The redeemed will use clothing, for they are promised "Robes." But the cotton and the wool and the silk and all other forms of proper clothing will be everywhere present. With all forces of nature under control, their production will be most simple.

Permanence.—In a land without flood or drouth of frost, every act and plan and purpose will be for permanence. Here, we build, and tear down, and build again; and then we repeat the process times without number. Our whole efforts are put forth to get through this life as best we can. But in the new earth, every act will be for permanent habitation.

Mining.—In our time vast quantities of mineral matter lie hidden deep within the earth. The most of it is in that condition of intense heat, which causes it to be in a melted state. But it is far beyond the reach of man. If the great upheaval is to fill the sphere with water, those minerals will be cooled and brought nearer to the surface. They will be easily within man's reach. Thus they may be had for articles of use and beauty. That such things are to be used is evident, from the description of the beautiful city.

Resourcefulness.—In order to understand the resources of this eternal paradise, it will be necessary to view it from two directions. First, the cancellation of economic needs—and second, the bountiful resources themselves.

We have already seen that the eternal conditions have a tendency to diminish the demand for necessities. The change of needs as between summer and winter will be all uncalled for. We will not be spending an over busy summer in order to prepare for a winter of enforced idleness. Clothing, food, and shelter will be of the simplest nature. There will be no competition to excel one another, in a land where all are on equal footing. The added elements of permanence and endless time will increase this simplicity. The provisions of life will not be for the mere passing moment, but for the endless ages.

But simple as they are, the necessities of life will not approach the vanishing point. No one would want them to do so. None of us care to be the sphinx or the great pyramid. But a care-free life close to nature, and of endless duration would meet the desires of us all.

Once more we are to notice the boundless resources of that eternal clime. In the South Sea Islands, the natives make no bread for eight months in the year, for they are amply supplied with bread from the bread fruit tree. In Africa, the banana serves a hundred uses for food, while the tree itself is put to many more uses. When we first came into the Middle West, we were deeply impressed with the many uses to which corn was applied. The most of us remember how interesting was the story of Robinson Crusoe and the Swift Family Robinson in finding out the resources of their magic islands. But in the kingdom of God these things are produced the year round. The

bread fruit will be there, the banana, the corn, the bamboo, and the most precious of woods, gums, and fruits, berries, spices and vegetables. Nature's gifts in their richest profusion will be bountifully bestowed and universally distributed. No where, from pole to pole will there be an unused marsh or a waste or howling wilderness; and "the desert shall blossom as the rose."

CHAPTER XVI.

THE CAPITAL CITY, NEW JERUSALEM.

"There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacle of the most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." (Margin "at the dawn of morning.")—Psa. 46: 4, 5.

The capital city of the New Jerusalem is added to the original plan. There was nothing like it in Eden. The earliest we know of it is from Paul's account of Abraham (Heb. 11: 10). From this, it would appear that even Abraham looked for a city which had foundations whose Builder and Maker was God.

This beautiful city is undoubtedly the place which Jesus promised to prepare for His people (John 14: 2). The great universe of God has many mansions or abiding places, but Christ would prepare a place especially for us. It is added to the original plan. It is not founded on earth, but started in the heavens. Somewhere in God's great universe, it is being kept in reserve (2 Cor. 5: 1, 2).

The City Real.—Some good people have thought that the beautiful city was a mere type of the church. They have explained it as a figure of speech. But there are reasons why this cannot be: First, it has its location. It is started in heaven, and brought down to earth. It is spoken of, in this connection as a real thing, a place which can be removed as a Pullman car or an ocean liner. Second,

it is located on the new earth beyond the reach of sin and sorrow. It is never brought to view in connection with the church militant; but always with the church triumphant. Third, the revelator is told that these sayings are "true and faithful." The book of Revelation is full of figures and symbols until we come to this point; then, we are to understand, reality. We shall, therefore, consider this city as real.

History of the City.—This beautiful city is the provision of God the Father, a rich gift to His well beloved Son. It is the work of Christ in creation, or rather, we may say, it is the work of Christ in the re-creation. It is erected in the heavens, and is to be brought down upon the earth. Somewhere in God's great universe that city now exists, or is being created. It is to serve two purposes:

First, it is to be the home of the people of God while the earth is being cleansed with fire. It is in this connection that David sees it in the 46th Psalm. He points it out as a place of refuge when the earth is removed, and the mountains are carried into the midst of the sea. While the nations are disturbed and the earth melts at the voice of Jehovah, the Lord of hosts is to be with His people in this beautiful city. It is thus in the 26th of Isaiah, that the prophet points out a place of refuge. There, the people of God may close their doors about them until the indignation is over passed. Though this tabernacle existence of our world were dissolved, we have this building or city of God.

But when the earth is fully cleansed and renewed, the city is to be brought down from God out of heaven. The saints of God already in the city, will thus be introduced to the earth made new. They will go forth to behold the works of the Lord. He has made wars to cease unto the

end of the earth, and the once warlike and rebellious territory has become the kingdom of peace. From this time on, the holy city will continue as the capital of the earth made new.

Foundations of the City.—The city is not to rest directly upon the earth, but upon twelve great foundational arches. Like massive pillars, these will hold up the city far above the earth. These arches are most beautifully set with precious stones.

The colors of these gems include the colors that were found in the old tabernacle, and the color green is added. These colors indicate the nature of the people who inhabit the city; they are the principals on which the city is founded. Blue represents a true people; purple, a royal people; scarlet, or red, a blood-bought people; and white indicates a pure people. Green is the type of life and of rest. It speaks of eternal life, and of rest in the kingdom of God. When the springtime comes, it is clothed with green to indicate the time of life. And God was good to make the grass green, for it is the most restful color to the eye. "There remaineth now therefore, a rest to the people of God."

In these foundational arches are the names of twelve apostles, for we recall that upon those twelve apostles was founded the church itself.

The City as a Whole.—In a former chapter, we have seen the city in its evolution. From the altar through tabernacle, temple, synagogue and church has come the development of human worship. The holy city is the last step in this great chain. The church may finally find rest in this very city. Thus the bride or church is adorned for her husband. The city then is the beautiful adornment which the church receives when she is adorned at the coming of the Bridegroom.

The Gates of the City.—The twelve gates are of twelve mammoth pearls. The pearl is the only gem caused by the action of life. It is through these pearly gates that the living streams of population will flow back and forth. The life-made pearl is a fitting substance for the gates which must receive the living people. These gates, which are twelve in number, are for the twelve tribes of God's Israel. The arrangement of the twelve tribes seems to be restored in the kingdom.

We shall then know what we do not know now, namely, to what tribe we are to belong. This assignment must be made by Christ himself, when His people are taken into the city. That will be directly after the judgment, when the people of God are gathered away from danger.

The city is built on a definite form. It could not be a mere figure, for we cannot say that a figure of speech is round or square, or triangular. John is very explicit in giving the form and shape and size of this city.

Form of the City.—The New Jerusalem is a perfect square; the length is equal to the breadth. The term translated "equal" would better be rendered "proportional." The meaning is that the wall is in good proportion with the rest of the city. The height is given as one hundred and forty-four cubits, or about two hundred and sixteen feet. These walls would be high enough to be in good proportion with so vast a city, especially when we consider the city itself as resting on those high foundational arches.

Size of the City.—The measurement of 12,000 furlongs, or 1500 miles is undoubtedly the measure of one side; and, as the city is a perfect square, we must have the square on 1500 miles as our first factor. The city then, is to be considered as 1500 miles square. This size would be as though the corners rested on New York City, Topeka, Kan., the City of Mexico and on Havana, Cuba. This surely exceeds any city of mankind. Man is simply and absolutely outdone.

An Institutional City.—This city is, as we may say, of one piece; it is a single work of architecture. Very little is said of its buildings, but its streets are mentioned; and the streets would indicate buildings. It is not to be supposed that the height of the wall is greater than the buildings. In fact, the natural way to consider it would be that the buildings are much higher than the walls; so that the towers would show at a great distance.

Think then if we will, of that city upon its lofty foundations, upon which the walls extend upward for two hundred and sixteen feet, and above all the mighty structures with their towers piercing the very heavens, and we have a picture of the most magnificent proportions.

The City Radio-Active.—We know that certain substances possess the power of giving out rays of invisible light, that is, light which cannot be seen by the eye, but which affects the photographic plate or other sensitive arrangements. But to the immortal eye, there will be no invisible light. The whole spectrum will be as bright as day. Now the city gives forth rays of itself and is a light center. Mr. Edison has said that he would not be in a room with a pound of radium; for eyesight and life itself would be in danger. But here is a city 1500 miles square, with its

towers reaching into the very heavens with radio-active powers. It is well that the eyes of the beholders are to be immortal, for the mortal eyesight, and mortal life itself would never be able to stand such an exhibition of brilliancy and glory.

The record does not say that the sun will not shine; it merely says, they do not need it. The fact is, the sun will shine, and the waters above the firmament will scatter or diffuse the light. In addition will be the brilliancy of the city, and within the city, Christ from His throne and God the Father will be sources of life. Truly, God is light, and in Him is no darkness at all.

Entering the city we find the streets paved with gold. The most precious metal of our mortality will be under the feet of our immortality. There must be some process of hardening gold to make it strong enough for pavement; but this is not an obstacle to creative ability. We can understand these streets to be lined with buildings, many stories high, and amply suited for the abode of God's people.

Many things which crowd our cities will not be necessary in the New Jerusalem. As each person produces for himself, there will be no stores or market places or manufacturing institutions with their busy machinery. All this will be as much in the past as is the birch canoe or the primitive plow.

Thus the whole city, 1500 miles square, will be for the abode of the people of God. During the time of earth's cleansing, they will continue entirely within the city. They will then be the creatures of divine care, as were the children of Israel when they were fed in the wilderness. But when the city shall come down to be the capital of the new earth, the gates will be open and the multitudes will flow forth. According to the type of the children of

Israel, when they were in the holy land, each lived on his own inheritance, and went up at stated times to Jerusalem. Carrying out this type, we would have the people of God, each living on his own inheritance, and coming up to the city at certain times or for certain purposes. Each must have his place in the city, for all have been there during the time of earth's cleansing. A city that had held them all once, could hold them again. This would necessitate that each one would have his given place at the capital. Would the city hold them? Oh, yes, and more. If all the people that ever lived could stand in Texas, then all the righteous would be amply provided for in a city 1500 miles square. Add to this fact, that the buildings are of many stories, and you have no end of floor space. The question is not how can the city accommodate the people, but what will the people do with so large a city?

River of Life.—The whole environment is of life. The beings are immortal, and everything is in keeping with immortality. We recall that one of the necessary elements of life is environment. So we have the river of life and the tree of life, etc. This river waters the city, it is in fact the city's water system. In such beautiful surroundings its waters would always be clean and clear and sparkling. It acts also as a natural irrigation, and supports trees on either side of the river.

The Tree of Life.—This tree which was taken away from man because of sin, is now to be returned to him. He could not have it in sin; for if he were to eat of its fruits, he would become an immortal sinner. But such was wisely not to be. Without sin, he is safe to come to the tree of life again. This tree is a specie, and not an individual.

If I say, "The birch tree grows in Maine," I do not mean that Maine has but one birch; I mean, and am clearly understood to mean that the birch is a specie of tree which grows in the State of Maine. So we understand this reference to the tree of life. Some have formed ridiculous pictures of a tree growing up on each side of the river, and branching over in a kind of unnatural arch. But no such picture need trouble us. Ezekiel settles the matter once and for all, for he says there were very many trees.

That the tree should bring forth twelve manners of fruit should not seem strange to us who know the magic results of grafting. God can accomplish the same results by other means. But some have found trouble with the statement that the leaves of the tree were for the healing of the nations. Some have rendered that word "healing," as "service." We do not doubt that the original word may allow this translation; but we have little need of it. We know that the science of medicine in our day has a wider range than in ancient times. We use it for preventing, as well as for healing disease. Sanitation is a department of medicine which we fully recognize. Immortal beings will have no disease to be healed; but sanitation will never be out of place. We know that in Australia there are trees whose leaves and gums have aromatic powers. Their pungent odor cleanses the atmosphere of all impurities and dust particles. Perhaps in like manner the leaves of the tree of life may keep the atmosphere pure and clean, a fit environment for immortality.

Upon His throne of majesty in the midst of this beautiful city will sit our King, THE KING OF KINGS, and LORD OF LORDS: and upon the throne, we are next to behold Him.

CHAPTER XVII.

THE SUBJECTS OF THE KINGDOM.

"Jesus said unto her, I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."—John 11: 25, 26.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 51, 52.

Having considered the territory of the kingdom, we are now coming to study the people who are to inhabit it. It will be seen that this new earth is the most perfect and most beautiful environment which could be chosen for mankind. It is the perfected work of a perfect Creator. It is the wise and bountiful provision made by the universal Father for His well beloved Son. It is as much greater than the best provision ever made for an earthly heir, as the great universe is above any earthly estate.

The People of the Kingdom.—Jehovah is the Lord of hosts, the God of Israel. His mighty host is now to engage our attention. They will come into the kingdom of God by two gateways; Resurrection and Translation. Both these gateways are open at the same time, as is distinctly declared by Paul, at the last trump. Two persons have already been

translated. They are Enoch and Elijah. These translations took place as a pledge or type of the great translated host. We do not know where they are now, beyond the fact that they are somewhere in the universe of God and under divine protection.

They are not on earth, else they would be subject to death. They are not in heaven where God resides, for there they could not go (John 3: 13). But, for all that the universe is large enough and divine resource is boundless, so we need not speculate concerning them. It is enough to know that they were translated; that there have been men who did not see death. This is a guarantee that every faithful child of God who is alive at Jesus' coming will escape death and pass into the kingdom of God by the way of "Change."

The Translated are Changed.—Notice carefully this word "Change." We have made it as prominent as we could. Change is an alteration or variation from one thing to another; it is not a continuance of the same thing. At the coming of Christ, we do not continue this life; but take on a new life. All notions of continuance whether of "Immortal Soul," "Spirit," "Germ Theory," "Dormant Life," "Purgatory," "Transmigration," or any other false notion which the human mind has devised, or will devise, becomes unnecessary before the great fact of "CHANGE." When I change cars, I do not stay on the same train; but take another train. There would be no use in continuing a life which at the end must be changed. The memory of God is sufficient guarantee for our meeting the right change at the judgment. All the living saints will be in life anyway; but they must give up this life for that life which is far greater.

Jesus, Lord of All.—By this, we mean that, in a peculiar way, Jesus is the Lord both of the living and of the dead; and that, in the final change, both the translated and resurrected will be able to look upon their glorified king, and to say, "Lo, this is our God, He will save us; this is the Lord, we will be glad and rejoice in His salvation." "For to this end Christ both died, and rose, and revived that He might be Lord both of the dead and living" (Rom. 14: 9). Such a statement could not be made of the Father; for though He loved the world so much that He gave His only begotten Son, yet as a matter of fact, He could not really be their Lord, in the sense that He could not share their experiences. Thus, Jesus said in the temple, "God is not the God of the dead, but of the living" (Matt. 22: 32). God lives, and thus He shares the experience of life with all living; but even then, He could not be, in any special sense, Lord of the translated or of the resurrected, for He can never, in the nature of the case, share those experiences.

But Christ is to be Lord of all; this is the thought which Paul has given us in Romans 14:9. If this be true, and we surely believe it is, there must be a sense in which Christ shares the experiences of all. We are very familiar with the Bible doctrine of resurrection. We know that upon the fact of the historic resurrection of Jesus, rests our own hope of life out of death. But we are not all of us so well prepared to receive the statement that Christ, in any sense, could share the experiences of the translated. We have come to regard Him as Lord of the translated only after many years of careful and prayerful study. We shall here submit a few facts to the consideration of our readers, not in a dogmatic or contentious way, but as merely suggesting in a kind, Christian manner, the possibility of the fact that Christ is,

in a peculiar sense, and by a special experience, the Lord of the translated.

We shall need to study some of the facts connected with that awful night in which our Lord was betrayed, and some things we will need to have in mind concerning the Jewish service of the Passover itself.

The first we know of the Iewish Passover service is to be found in the twelfth chapter of Exodus. It was a service to be held in that eventful night when the destroying angel smote with death the firstborn of the Egyptians. The tenth and last plague upon Egypt was to be the greatest: and God was to make a great difference between the children of Israel and the families of that disobedient nation. This difference was to be blood-marked, for the thought of the difference between life and death which is carried out in all the Bible narrative was to be strongly emphasized in this case. The side posts and top of every doorway leading to an Israelitish home was to be sprinkled with the blood of the sacrificial lamb; for God said, "When I see the blood, I will pass over you." We can see how this beautiful service looked forward to the shedding of the blood of the real sacrifice, the Christ which was to suffer.

It would seem that in later times the sprinkling of the doorposts was not always necessarily observed, and that a cup of wine, to represent the blood protection was passed in its place; this was called "the cup of blessing." The passing of this cup is mentioned in Smith's Bible Dictionary he says, under the title of Lord's Supper, "It was probably instituted as the third cup." We are strongly led to believe that Luke brings this cup to view in his Gospel, in the account which he gives of the night of Jesus' betrayal.

"And He took the cup and gave thanks, and said, Take

this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke 22: 17, 18). This is not the cup of the communion which was instituted after supper; but was what Smith calls "the cup of blessing" which was passed during the meal. That other cup of the communion is brought to view in verse twenty of the same chapter; "Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Here, indeed, is brought to view the passing of two cups, both of which Jesus rejected, and both of which are there for a purpose; for we are strongly persuaded that Luke has not spoken in vain.

We know that the cup of verse twenty, the last one which is mentioned in the narrative, is the cup of the communion, or as Jesus called it, "the new testament in My blood." This cup Jesus necessarily rejected, for He could not share the protection He was offering to others. "He saved others, Himself He could not save." He must die the death for sin that others might escape it.

But the first cup, that of verse seventeen must engage our attention for a passing moment. This is the cup little understood, and very little spoken of or written of; in fact, there are many earnest Christians who have never noticed its existence at all. Very few of those we have spoken to in regard to the matter have ever noticed that Luke records the passing of two cups, but this fact is very evident.

That first cup was undoubtedly as Dr. Smith has called it, "The cup of blessing." It was the pledge of God's blessing upon a divinely instituted ordinance. Like the blood-marked doorposts, it signified that protection which obedience to the law alone could give.

Christ had fully kept the law; of Him it could be said

that He was tempted in all points like as we are, "yet without sin." By keeping the law, He had earned the right to live, for it was written, "he that doeth them, shall live by them." Thus Jesus had fully earned what no other man had been able to accomplish, the right of continued existence and of prosperity in this world. Should He claim that right, it could not be denied Him. To one who had fully kept the law, the joining "in the cup of blessing," would have granted the law's fullest protection. But that cup Jesus rejected as much as the other; for if He was to be the sacrifice, He must be outside of the protection of both law and Gospel.

Jesus did another thing which put Himself outside the reach of legal protection. Under the law of the Passover, they must remain in the blood-marked house until the morning. To have ventured outside would have been to lose the advantage which the house thus marked, afforded. But Jesus did not stay within doors; for when they had sung a hymn, they went out into the Mount of Olives.

By the rejection, then, of the two cups, Jesus was outside of both the law and the Gospel. Though He knew no sin, He was made sin for us. Of course, He could not claim the Gospel protection which He could not even give till after His sacrificial death had been accomplished. But He was also outside the law, or, if we may use the expression, He was by choice and for man's sake, an outlaw. We may illustrate the position this way: I have never been convicted of a breach of the laws of my country, and am entitled to its fullest protection. Now, let us suppose that I go to a foreign land. I am still entitled to the protection granted under the American flag. But, let us suppose, that I reject that protection. "Then," you will say, "you must take what comes;" and so I must.

Now, it was just this way with Jesus. He had the right to the fullest protection of the law, but He had done, or refused to do, that act which connected Him with that

protection. In the legal sense, He was an outlaw.

Let us also remember that Jesus was a first-born, the Son of a virgin. It was the first-born in Egypt that perished, because they were outside the marks of legal protection. Jesus, a first-born, has placed Himself in that very position. Outside the refuge of the law and a rejector of its provisions, He is a first-born doomed to die.

And when would His life be required of Him as a first-born outside the protection of the Passover? It was at midnight that the destroying angel passed through. All Christian scholars will agree that the feast of the Passover looked forward to Christ; it was a type of which Christ was the anti-type. And so, the midnight hour draws near, and the great anti-type, a first-born and having rejected "the cup of blessing" is outside of any house in the garden of Gethsemane.

"And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me" (Matt. 26: 37). The fear was upon Him that He might die in that place as did the first-born in Egypt. He did not shrink from death, but from dying in that place and at that time; for if He had perished there, He could not be the sacrifice for a race. That was His fear, and it was that which dictated the language of His prayer: "O, My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt" (Matt. 26: 39).

For many centuries the Christian world has interpreted this prayer as a cry of anguish in the face of the knowledge of His crucifixion. We would not like to carry the interpretation of this popular view to its logical conclusion. We must believe that Jesus went to the cross a willing sacrifice, and that, at no time, did He shrink from His duty. To us, it seems weak to say that this was the cry of His human nature, against that which His divine nature over-ruled. Such an explanation simply has no meaning to us.

No, He was not praying that He might not be crucified; but He was praying that He might not die in that place, as an individual, and fail of that larger opportunity to be a sacrifice for the race. Three times He prayed that prayer with ever increasing agony. Three times He went back to His apostles and found them asleep and off their guard. They did not realize that He was in such nearness to death as to need watchers. They did not comprehend, as the world has hardly comprehended since, the meaning of it all. He certainly was under the fear of death right then and there, and had death come then, all that was accomplished on the cross would never have been realized.

He did not die, and why? Because angels came and strengthened Him. Because He was divinely preserved and lived when death was to be expected. Let us say frankly that right then and there Jesus was exposed to death and, under the operation, He would have died; but He was divinely preserved, or, if we may be allowed the expression, He was translated: He had bridged the first death, the death which man dies because of his mortality, and He had been divinely sustained to continue in life.

If the prayer of Jesus in the garden of Gethsemane was a prayer that He might not be crucified, then Jesus offered a prayer which was unanswered. We all know the record that He really was crucified. Here is a prayer of Jesus which the Father refuses to hear; is that so? We will let Paul give the answer. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. 5: 7). According to this the prayer of Christ was heard and answered when the angels came and strengthened Him.

When Jesus went to the cross on the following day, He died as no man had ever died before Him. He had already crossed that awful chasm of the first death, and had bridged it by translation. Thus, the death on Calvary was what the Bible calls "the second death," that is, the very best for sin. If Jesus had suffered merely the death of Adam's race He could in no wise be the sacrifice; for no man can by any means give his life to redeem his brother. But Jesus died the very death for sin, and yet, having no sins, He could die for the sins of the race.

Jesus in the garden of Gethsemane became the Lord of the living and translated. In the kingdom to come, He will be a brother in experience with Enoch and Elijah, and with those who are found alive and faithful at His coming, and are *changed*. But on that first great Easter morning, Jesus became the Lord of the resurrected, a brother in experience with every one who has passed through death, and who, because of faithfulness shall be given life again at the resurrection of the just.

But how could Jesus be saved from death, when He had really put Himself outside of the law? God does not break the law. There must have been some reason that could have satisfied divine justice. Let us make the following suggestions:

First, Jesus was an outlaw only in a technical sense; He was really without sin, and that the Father knew full well. He was morally righteous and worthy of any favor within the reach of divine Providence.

Secondly, though Jesus was a first-born, He was not in Egypt, but in Jerusalem. The destroying angel only took the lives of those in Egypt; nowhere else were the first-born even threatened.

Thirdly, it was not the proper night of the Passover, but one night too early. Jesus' death was on the Preparation day, and the Passover did not properly begin till sunset of that day.

The Resurrected.—Job was willing to wait in the grave, and to be kept in the mind of God until the resurrection. The words of Jesus in John 5: 28, 29, must be fulfilled at the last great day. Some have thought that it will be necessary to keep somewhere and somehow a germ of life. in order to bring back the person again to a new life. But this is neither taught in Scripture, nor is it necessary in fact. God is able to keep all men in memory. We read also of books that are kept. We have met some who did not believe in those books; but we see no reason why they should not exist. As we are writing, we often hear the record of the human voice as produced by a phonograph. This is a human invention which fifty years ago would have been thought impossible. But now we do it; it is very commonplace: it is to be heard almost everywhere, and we think nothing of it. Surely, the power of God is far greater than this.

The Doctrine of the Resurrection Carried to Its Extreme.—When Christ arose from the grave, His real body came forth. There was an empty tomb, and a risen Lord. But, of course, in His case, decomposition had hardly

begun. It is urged that in case of persons fully decomposed, this process would be impossible. We must remember, however, that nothing in the universe goes out of the reach of the knowledge of God. The hairs of our head are all numbered, and why? Because God has an interest in the physical makeup of every one of us. Not a sparrow falls without the Father's notice; and we are much greater than many sparrows. If God numbers the hairs of our head, it is because He has a purpose in it. He does not intend any part or particle of us to go beyond His notice and power. Even though we were broken up into particles and molecules and atoms and electrons, we are still within divine reach. Even though those particles were in the tissue of animals, God could find them.

But we are going in our investigation of possibility one step further. Really, we do not consider the step necessary; but we are going to take it, in order to meet extreme objectors. I now weigh very nearly three hundred pounds. I am the same person who was once a child of eleven pounds. Of course, that time is not in my memory; but it was in the memory of others whose oral accounts have transferred it to my own.

I remember of being the child of eight, weighing fiftysix pounds and wearing long curls. My photograph of that time would not be recognized now. But my identity continues in the continuity of memory. When I am raised from the dead, I shall still recognize myself.

It is stated by science, that every cell in the human brain has its proper function. Every thought and act of life have left their tracks and cells in human brain like letters on the printed page. If now, man can register the human voice, why cannot God register and take a brain impression of the human thoughts? Why can He not, by

the wireless of His Holy Spirit transfer that record to books in heaven? If then, a body were made, and a brain adjusted to those impressions, would it not rise up and say, "I am A. E. Hatch!" Though I were buried in Labrador and raised from the fresh soil of Australia, it would be myself.

We do not say this step is necessary; we do not think it is. But if the objectors to the doctrine of resurrection still claim that the particles of matter go beyond reach, they must still admit that they cannot go beyond the power of divine record. So we are content to leave our case in the mind and memory of God. We can trust His book-keeping to the fullest extent. He who can create, can re-create, and we shall think no more about it.

Memory.—We shall remember the life that is past, but shall not suffer its pains or care. All the suffering, sighing will be out of mind. It will all be remembered but as a sweet experience of final victory. Joseph remembered his toil and his father's house, although he said that God had made him to forget it. The care, the pain, the tears were all gone, and there was joy from the new hopes that were springing up. So in the kingdom of God, we shall remember the old life in such a way as to make us rejoice in our reception of the new. If it were not so, these days of probation would be useless and all the lessons learned here would be of no avail. We would enter another childhood with experiences to be learned over again; we would, in fact, be another race, another people.

Composition of the Host.—The mighty host of the redeemed will be made up in three ways; first, those who have accepted Christ as their Saviour. This would include all those in past ages, who looked forward to Christ in type

and figure. Those who like Abel saw Christ in sacrifice; and those who like David and the prophets could read the types aright. This company when taken together would make up a vast multitude. But there are others still to be considered.

Second, all children and persons without mental or moral responsibility. The prophet Jeremiah says, "Thy children shall come again from the land of the enemy." When Jesus presented Himself for baptism, John objected; but Jesus said, "Suffer it to be so now." Jesus was not baptized unto repentance, for He had nothing to repent of; nor was He baptized for the remission of sins, for He had no sins to be remitted. He was baptized for the helpless child and the poor unfortunate who should never understand Christian duty. When Jesus suffered on the cross He purchased the possession; He bought the field, that He might redeem the treasure. He bought everything, in fact, that had not rejected Him.

Third, all persons who never had an opportunity to accept Christ; but would have done so had the chance been theirs. It is well right here to read Rom. 2: 12–16. We could not judge of the fitness of such persons, but Jesus can, for He knows the hearts of men. He had rather men would accept Him openly, and He bids us preach the Gospel to every creature, in order that men may believe and receive Him; but He knows those who would have done so if they had had a chance. It is fair to believe that the number of such persons would make up a vast multitude. These three multitudes will make up the host of the redeemed. There are some who think that the new earth will not be large enough to contain so many; but that is because we do not realize what a great world this really is. It is estimated that all the persons who ever lived, good

and bad, great and small, could all stand in the State of Texas, and we can believe it. But the State of Texas is a very small part of the world that we know, and we have already seen, that the new earth is most probably much larger, and with far greater land area; so the difficulty on being examined vanishes.

Immortality.—It is impossible to enumerate all that is contained in the word "Immortality." We may say, first of all, that it carries an undying nature. Death, with all its attendant evils of disease and decay, will be no more. We shall have entered into life eternal. We shall live as we have always desired to live, with no fear of death, and with right environment.

Enlarged Capacity.—Life is not only to be everlasting. but fully abundant. We shall live to the extent of capacity. The senses will be developed to their fullest extent. We know that in this life, under certain conditions, sense power is made more extensive. The blind read by touch; the deaf read the human voice by the motion of the lips. In The World I Live In, Helen Keller tells the vast possibilities of smell and taste. But we know that the human senses aided by invention go to far greater lengths of possibility. With the telescope, we see far away; and with the microscope we behold the infinitely little. Let us realize that our knowledge of that world is only in its beginning. When the human eve can see in other fields of light, can behold the ultra violet and the infra-red; when the human ear can hear in octaves of sound now impossible, then shall we know the fulness of capacity.

Overcomes Resistance.—Let us also remember that with immortality there can be no breaking down of physical.

power. "They shall run and not grow weary; they shall walk and not faint." But immortal power goes still further. The resurrected Christ came into the room and passed out of it, with no respect to bar or lock. He simply went, and no lock could stand against Him. The immortal angel took Peter out of his prison. They did not go out as a gas or spirit; but doors opened and closed before them. It will be so with the redeemed in the kingdom of God. Immortality will mean the fullest extension of power.

Broken Ties.—There is hardly a redeemed person but has some friend or loved one who will fail to be in the host of the saved. This has been brought forward as an argument in support of the cessation of memory. "We will not be happy," it is claimed, "because some loved one will be lost." If the lost were suffering "eternal torment" this claim might have a better reason for being urged; but "The wages of sin is death," and when we realize that is as high a state as our erstwhile friends were capable of, we shall doubtless be content. We know, even here how quickly new ties of life are formed. We mourn for a season over the ties that are broken; but we soon return to our normal condition.

It may seem strange, but yet we believe it to be true, that despite the beauty and glory of the world to come, the lost ones would not be happy under those conditions. They might indeed, rise to the enjoyment of sunshine, and prosperity, and birds, and flowers; but they would not be happy in connection with the holy people, or with God and His angels. They simply became unfitted by rebellion in sin for the enjoyment of a holy estate.

Foods.—When one said, "Blessed is the man that shall eat bread in the kingdom of God," Jesus did not correct

him. Our Lord Himself spoke of drinking new wine in His Father's kingdom. The fifty-fifth chapter of Isaiah is a Gospel invitation along the line of the economic law. We know, that all this is in harmony with our desires. None of us would care to become inanimate, and have no more satisfaction than Bunker Hill Monument. Jesus in His resurrected life, ate fish and honeycomb, and made provision for an ample breakfast with His disciples at the lake of Galilee.

"For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost" (Rom. 14: 17). This passage is often brought forward in support of a do-nothing, eat-nothing kingdom. The passage in question concerns the present and not the future state of the kingdom, which one may easily learn if he will but read the context. The thought is, that God is not so much concerned as to our foods and our day-keeping, as He is in our righteousness, and peace, and joy. We may eat meat on Friday and go to town on Saturday or not, as we please: it matters very little to Jehovah. But our righteousness and peace and joy mean very much to Him. If it is still claimed that the passage goes into the future kingdom, we shall even then, say that it does not deny foods. The thought is simply this, God is not erecting His kingdom that I may eat; but that I may be peaceful and holy and happy.

Man was to eat in the first dominion; he was to dress the garden and keep it, and from it, he was to eat of the fruits. As the second dominion is but the return of the first one, the idea of foods cannot be separated from it.

Under the covenant made with Adam, his food was to be drawn from the vegetable kingdom. It is not until after the flood that animal food is added in the covenant of the ninth of Genesis. Some have claimed that we should now return to the vegetarian position of Eden. But the covenant with Noah holds as long as these conditions continue. It is in the new earth that we shall return to the use of vegetable food.

There are some forms of animal food which must engage our attention for a few moments, and which may be possible in the kingdom of God, as they neither cause pain nor loss of life. They are three in number: milk and its products; eggs and their products; honey and its products. It may be said that milk and eggs will not be produced because there will be no reproduction of specie. But milk and eggs might be produced without reproduction, because they have many other uses. It is as possible to think of their production, as of any other product of nature. We know that in the promise of the 55th of Isaiah, milk is included.

Butter and Cheese.—It may be thought that, with the destruction of the germ of fermentation and decay, the production of butter and cheese would be impossible. It is true that those germs are destroyed so far as pests are concerned. They will no longer exist to destroy the works of man. But there are germs which are kept under human control, and which furnish these products in a right way. Creamery men to-day, destroy the bad germ, by using a right and healthy germ which they call "starter." These right germs are now being produced by certain firms who give their time to this product. We can easily understand that certain products of the vegetable kingdom might be used to bring these results about.

Fish.—To the animal products already mentioned, it may be that fish should be added. Jesus ate fish, at least

twice after His resurrection. Ezekiel sees the river of life so filled with fish that they must stand up in the water. It is a question with writers whether fish suffer any real pain. By many their death struggle is considered as mere muscular action. This is an open question, which eternity alone can reveal to us.

Waste and Supply.—We are not to think of eternal life as an immovable existence. Life would continue indefinitely if supply and waste were constantly equal. It is the inequalities of this life which bring decay and death. But we are to think of the future life as one where supply and demand form a perfect balance, and where the powers are maintained at their fullest. All life that we know is made up of waste and supply; and, if we are to judge the unseen by the seen, we must think of eternal life in the same way.

Two Forms of Life.—We have seen that eternal life is to be a change from this life. Jesus lived, as we live, by the power of blood. Blood, as we all know, is a substance given to decay. Yet our life is in the blood. We live a decaying life, because it rests on a decaying element. But the life to come is to rest on the power of the Spirit of God. Spirit is a power, not a thing; and cannot decay. The spirit life would therefore, be an undecaying life. Food is not a necessity, but a luxury in that life. Food passes from being an economic necessity, to the answer of the economic desire for pleasure. Without it, much of the joy of life, and much of its sociability would be gone.

Sex.—Upon this subject it is difficult to write, because it is not fully revealed. We know, that marriage, for the continuance of specie, will be unnecessary. We also know

that Jesus plainly teaches that in the resurrection they neither marry, nor are given in marriage. Yet we are also aware that the sex principle goes almost through the animal and vegetable creation. None of us would care to see paradise either a bachelor's hall, or as a home for spinsters and none of us are quite ready to descend to the neuter gender. It will be safe to state merely that there will be a future society; but that its adjustments are not yet revealed. We should strongly discourage any speculation along this line, knowing full well that God will reveal all things in their season.

Activities.-The first works of man were done by simple hand labor. He made his primitive tools, and used them with the mere power of the arm. In the American Magazine for December, 1913, Helen Keller shows how the power of the hand has been extended into machinery, and she goes a step farther, and demonstrates that that power may operate forces over long distances, as when one touches the telegraphic key, or transmits a wireless message. Thus from the simplest occupation of man to the most complicated, Miss Keller concludes that it is all "the hands of the world." We have seen that Jesus operated the forces of nature by the power of the Spirit. It is but one step farther in the same evolution. When He performed His great miracles, He did it by exercising power which the human hand would exercise, if it were powerful enough. With the forces of nature under control, He had but to speak the word and the act followed. The immortal being will have this power of speaking the word, and controlling the right forces by which he will perform the mightiest of duties. The evolution of the law of human action runs this way: Man was, first of all, to dress the garden and to keep it. He was simply to care for those forces which God had already set in operation for him. Then, with the advent of sin, came the necessity of toil and labor, with its consequence of sweat and weariness. The next step brings us into the immortal life, where the forces of nature may be controlled by the spoken word. When God said let there be light, there was light. God's spoken word operated the proper force. In this way, the saints of God may exercise the spoken word.

The future life will be a life of activity. We would really want it to be so. No one would desire a life of inaction. But the activity which springs from the spoken word and the expressed desire, would not be such as to cause weariness or pain. Man is to become a mental being according to his original creation. Man stands erect. His hands are left free to serve his mental purposes. Because of sin, those hands have been extended into the dust, and soiled with dirt and grime of labor. But man is to be restored to his mental estate, where the hands will fully serve the brain. We cannot tell all his future activities, but we may specify two classes as follows:

Activities of Life.—First of all, there will be those activities which spring from the providing of his own comforts. Dressing the garden, and keeping it, which means gathering those products which are useful for food, clothing and shelter. Such occupations are generally delightful when they do not carry the whip of necessity. Of course, we must constantly keep in mind that man will be operating the forces of nature by his power of spoken control. At his word, the right animal will come and go. There is no use climbing trees when monkeys are better fitted. We know at present but few uses of the animal

world, but the original intention was that they should serve many purposes.

Angelic Duties.—There are, it is said, many planets which are not yet fitted for the abode of any race. Their history is still future. We know that the angels have served God in our behalf. There was a case of one great race serving another. The word angel means messenger, and we may serve as messengers of God to races yet unborn. The great universe can furnish endless ranges of useful, helpful and happy occupation.

The Animal Race.—We have heretofore said very little of the animals. We know from the eighth of Romans that the whole creation with ourselves groans for deliverance. On our account, they were made subject to decay and death. No individual animal has any claim on God for restoration into the kingdom. But the useful kinds of animals will all be restored in the earth made new, as they were in Eden of old.

CHAPTER XVIII.

THE KING IN HIS BEAUTY.

"Thine eyes shall see the King in His beauty; they shall behold the far stretching land."—Isa. 33:17.

Why should there be a kingdom, in a land of immortal and perfected beings? In such a land, and with such people, it is thought by some that all forms of government would be unnecessary. They tell us that there can be no law without a penalty. To these questions we must first address ourselves.

Government.—Without a government, there would be anarchy; and anarchy was demonstrated before the flood to be a failure. Sixteen hundred and fifty-six years of that kind of thing ended in the deluge of Noah. We should not desire a repetition of that stupendous blunder which brought universal disaster.

The general principle that law demands a penalty, has one notable exception; it is in the case of the law of love. Where love reigns, penalty need not enter. For example, in a home which is the domain of love there need be no written code. It is not said that the husband must go to his work at shop or office, and if he does not such and such punishments will be inflicted. No, indeed, he loves his family, and he goes forth and works for them, because

he loves them. If he did not love them, a written law might be enacted and a good sound punishment inflicted.

But what is the law of Jesus' kingdom? It is the law of love. It is stated in the 22nd of Matthew under two relationships, namely, "Thou shalt love the Lord, thy God," and "thy neighbor as thyself." This is what Paul calls in Gal. 6: 2, "The law of Christ." It is the constitution of Christ's government. To the Christian church, this is a high ideal; but in the kingdom of God, it will be the written constitution. It is the shortest constitution ever written, and the most comprehensive. The adjustment of these two relationships, love to God and love to our fellow man, would put every one in his proper place.

Furthermore government may support schools, institutions, universities, libraries, parks, and many other public works. Governments may transfer information, as when they carry the mails or control the telegraph. Governments may support a public printing press. They may issue books and papers and public documents. Governments may do all these things and many more.

Now, from the occasional glimpses which the Bible gives us of the kingdom of God, we should say that this course of performing extra functions would be followed to a large extent. Paul speaks of the increase of knowledge by saying, "We shall know as we are known, and see face to face." The revelator views the great host as singing with harps in their hands. All this would indicate a high state of culture and refinement, and always in these occasional glimpses, our mind is referred to the throne as the center of activity.

Paternalism.—This term expresses the quality and practice of parental control. When applied to govern-

ments, it expresses the action of a state in protecting the affairs of its subjects as a parent might protect the interests of a child. More specifically, it deals with the acts of the crown which might otherwise be done by private enterprise. There are two classes who are generally opposed to governmental paternalism; they are those who object to being controlled, and those who desire to exploit the public. Those two classes will be noted by their absence from the kingdom of God. God is to have a willing people desirous of His control (Psa. 110: 3). We have already learned of the abolition of trade and commerce, so that exploitation will be out of the question. But the kingdom of God will be a pure paternalism. To begin with, God presents Himself to us as a Father. In some passages, even Christ is given paternal mention. The prophet Isaiah speaks of Him as "The everlasting Father," or as it is more correctly rendered, "The Father of the world to come." This paternalism does not rob the subject of his own initiative. From his own inheritance, he provides for the satisfaction of his personal desires. He fully realizes these gifts are from the Father's bounty. But he applies those gifts to his own desires in a perfectly independent way. He decides for himself whether it will be oranges or peaches, milk or honey, music or art, or whatever he may desire. The resources of a universe are handed over to him from the bounties of the Crown. In all things, he is publicly provided for; but he is left thoroughly independent in the application of those provisions.

"Institutionization."—This term, though not yet in the dictionary is in good use among institutional workers. It is found that some persons do better in a public institution, than they do when left on their own resources. This is not only true of inmates, but also of officers and teachers as well. Many of the teachers who instruct the blind and deaf and feeble-minded, become seemingly incapable of applying themselves in other lines of work. This is a condition not to be desired, for the simple reason, that the public institution, with its many advantages, is not always to be enjoyed. But the kingdom of God will be a vast established institution, offering the thousands of blessings and benefits to every one of its members. Under those conditions the institutions and establishments and customs of the kingdom of God will be full of opportunities and blessings for all.

Simplicity of System.—But with all the blessings that go with the vast paternal estate, its operations will be extremely simple. In a land where love is law, all the necessary means of restraint will be absent. Jails and prisons with all the costly details of courts and legal proceedings will be abolished. A land of people without disease or infirmity will mean a country without hospitals, asylums or schools for defectives. With all persons equally connected with the resources of the land, there can be no pauperism with its endless expense of treasure and misery.

Abolition of the Poverty Line.—In human society where a difference of degree in wealth exists, there is said to be a "poverty line." All persons who are bounded by their mere necessities are said to be below that line. If I cannot buy a postage stamp unless I really have to, if I cannot have a street car ride unless it is an absolute necessity, if I cannot invest in a dime's worth of fruit unless I must have it as an article of food, I am below the poverty line. But in a kingdom where all the resources of God's

great universe are within my reach, no such line can exist. We used to be taught to sing of "Heaven,"

"Where the name of rich or poor, Never shall be uttered more."

But of such a place we can have little knowledge. The fact is, that in the kingdom of God all will be rich, for all will have access to the riches of the universe.

Abolition of Taxes.—In a state where all, both king and subject, have equal access to the resources of nature, and where trade and commerce are abolished, there will be no need of taxation. A king who could turn water into wine, or feed a multitude with a few loaves and fishes, will have no need of public revenue. The permanent city, which serves the full purpose of capital and palace, is divinely provided, is permanent in endurance, and will need no expensive changes. All the provisions of culture and refinement which the eternal estate will offer are likewise from the divine bounty which will need no revenue from the people.

Abolition of Profits.—We have already shown that in the kingdom of God trade will be impossible. It is hardly necessary to add that profits and the whole profit system will go with the abolition of trade. The divine paternalism of the kingdom will provide all that is needed by the subjects with no opportunity for private advantage.

Abolition of Interest.—Interest is the third member in the socialistic trinity of scarecrows. The social philosophy would be fully satisfied with the abolition of taxes, profits and interest. We are trying to show that the divine economy abolishes all these and very much more,

Socialism is but a dream beside the divine reality. Now, in a land without trade, it will be unnecessary for us to record that banks and clearing houses and boards of trade and chambers of commerce and Wall Streets and all the rest of the money monopoly will be retired from society.

The Throne Supreme.—In the early days of Israel, God offered to be their king. He would be counsellor and legislator, and supreme court and everything else, without money and without price. His offer was rejected. Israel paid dearly for that rejection. But the kingdom of God will witness a return to that simplicity of government. A legislative body like the American Congress with its expense of \$30,000.00 a day will be unnecessary. The reigning Christ issues the few simple laws in love; they are accepted and kept by a loving people; there is no expense in issuing the law, and there is no expense in its enforcement.

In this simple form of administration there is another element to be considered beside the element of expense. It is the element of time. One man makes up his mind quicker than a thousand. The individual comes to his conclusion long before the social mind is reached. The Czar of Russia drew his hand across the map and said, "That railroad shall run here," and so it did. He had made up his mind in one minute. At the same time the American Congress spent three weeks in fixing the duty on pig-iron. It is easy to see that the mind of a perfect ruler can decide the affairs of the state far quicker and far better than a multitude.

Glory of the Kingdom.—It would be impossible for us to write of the glory which will surround the eternal throne of Jesus. He, whose right it is to reign, will occupy His throne as no other monarch. The queen of Sheba said of the glory of Solomon, that the half had never been told her. But the glory of Solomon will dwindle before the throne of Jesus like the light of a candle before the rising sun. Compare, if you please, old Jerusalem in size and grandeur with what we have learned of the new Jerusalem. From a city of a few hilltops, the mind stretches away to a city fifteen hundred miles on either side with proportional glory and magnificence. Before His throne will men and angels bow, while ten thousand times ten thousand sing his praises. In a city which gives light in itself to a people who can see in ranges of color now undreamed of, the glory and magnificence is beyond the power of tongue or pen to express. Before such transporting prospect, we can only join in the good old hymn:

"Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

Christ Reigns in His Father's Kingdom.—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

Christ is the Second Adam.—The word "Adam" is said to mean "red clay." This is because man was made from the dust, or earthly material of the ground. To the first Adam it was said, "Dust thou art, and unto dust shalt thou return." So man according to the Bible is "of the earth earthy."

"Dust thou art," was not said to a part of the man, but to the man as a whole. God gave to man "the breath of life," that is, He set man to breathing, or gave him the power to breathe and live. It is this power which goes back to God at death. "Then shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it" (Eccl. 12: 7). Let us notice that it is the spirit of all men, and not of saints only which is to return to God. If this were salvation, it would save all men. But it is not salvation. It is the mere returning to God of a power which He had once bestowed. This spirit or power of life was not conscious when it was given, for we know nothing in childhood. In this respect man is more deficient than the lower animals.

Man in his infancy is the weakest and most ignorant of creatures. So this power or spirit knew nothing when it was given, and it will know no more when it returns to God. It is but the taking back of a power which God has given for the brief space of a human existence.

It was to this earth-made man that God gave the first dominion. He was to control the forces of nature; he was to rule the beasts of the field and the fowls of the air and all the earth. By sin, he lost this dominion, and the first Adam was labeled "Failure."

The race was extended because there was to be a second Adam. To this second Adam all the promises and prophecies pointed. He must undo the fatal work which Adam had done. As Adam brought death into the world, so Christ was to bring life and immortality to light through the gospel. To Jesus was offered the position which Adam had lost, the first dominion.

In His life on earth, Jesus demonstrated His power of dominion. He healed the sick as a royal guarantee that there should be no disease in His kingdom. When He fed the multitude with the loaves and fishes, He settled the problem of the "high cost of living." Nature, when it has time enough, will produce wheat; man can thresh, and grind, and bake it into bread. The fishes can grow in the sea, until they are caught by man and made to give up their life for human food. But in one moment of time, the rightful Lord of nature drew forth from the store house of the universe enough of bread and fishes to feed a multitude. This was an exhibition of supreme power over nature. In every other miracle of Jesus, He shows His divine right to control. When Jesus went away from earth, He left a conquered world behind Him. There was no form of opposition which He had not faced and overcome. Thus He earned the right of universal kingship.

All the work of Jesus was done in harmony with His Father's will. He never did anything which was not the divine will of His heavenly Father. Though He mixed and mingled with all kinds of men, He was never, for one moment, in rebellion or opposition to Jehovah. Ever a willing Subject, He earned the right to become earth's true Ruler. It is plain to see that when Jesus is enthroned with His people, He will still be in harmony with His Father's will. The second Adam will never renew the rebellion of the first Adam. He will always be subject to His Father's will.

We now wish to consider a passage in the 15th of 1 Cor. We shall give the passage twice, inserting the possible antecedents for the pronouns. We will begin to quote at verse 22, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at His (Christ's) coming. Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father. When He (Christ) shall have put down all

rule, and all authority and power. For He (Christ) must reign till He (Christ) hath put all enemies under His (Christ's) feet." It is evident, under this arrangement that Christ would be putting all things under His own feet. There is nothing assigned for God the Father.

Let us again try this quotation, and slightly extend it. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at His coming. Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; when He (God) shall have put down all rule, and all authority and power. For He (God) must reign, till He (God) hath put all enemies under His (Christ's) feet. The last enemy that shall be destroyed is death, for He (God) hath put all things under His (Christ's) feet. But when He (God) saith all things are put under Him (Christ), it is manifest that He (God) is expected which did put all things under Him (Christ). And when all things shall be subdued unto Him (Christ), then shall the Son also Himself be subject unto Him (God) that put all things under Him (Christ), that God may be all in all."

When Christ returns, He will come as a King. He will sit on the throne of His glory. God the Father will put all things under the feet of His Son. It is manifest, however, that the Father who puts all things under the dominion of His Son, is never Himself under that dominion; but is the universal ruler. And when the dominion is fully restored to "the second Adam" which was lost by the first Adam, then Christ Himself, the second Adam will be under the universal rule of His Father, as the first Adam would have been if he had remained faithful.

The fact simply told, is this: When Christ comes, and

forever afterwards, He will be King over this earth. He will exercise the once lost dominion. He will stand at the head of the redeemed race, as Adam stands at the head of a lost race. But God will be all and in all. The rebellious earth will have been brought back to His government through the efforts and co-operation of His Son. The universal rulership of God does not bring Christ's kingdom to an end. Christ will be King here; but He will, in turn, acknowledge His Father as the head of the universe.

When a pastor of a local church is visited by his bishop, he is still pastor. He may serve under a bishop or superintendent; but that does not annul his pastorate. Likewise when Christ has all things on earth under His feet, He will rule in harmony with and subject to the will of the Father.

During the time of the final conquest, after Christ's coming, and before the earth is fully restored, both the Father and the Son act conjointly. When we read Psalm 110 we see Them both in power. God is putting all things under the feet of His Son. But the Son is sent forth as the rod of His Father's strength. The fact is, They act conjointly.

This joint action continues till all enemies are subdued; then Christ presents this once rebellious, but then subdued planet as an obedient state in the universal kingdom of God. Then Christ the Son will join in praise and worship of the eternal Father. The divine order of the original plan will then be fully restored. It will be God, the universal Ruler, then Christ and His people on earth controlling the forces of nature, as God had originally planned that Adam should do. The rebellion will be over; universal peace will exist; and Christ will reign in the kingdom of His Father.

CHAPTER XIX.

THE KINGDOM NEAR AT HAND.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

When the writer was eight years of age, he was sent from his home in Auburn, Maine, to attend school in the city of Boston, one hundred and forty miles distant. He had often heard of Boston, as a great city. Along in the afternoon of that, to him, eventful day, he heard the people around him saying of the railroad tracks, that they were coming nearer, and nearer together. Child though he was, he did not have to be told that we were nearing Boston. The very fact that the railroad lines were converging to a common center told, plainer than words that the big city was near at hand.

How valuable has been this lesson in all these years of prophetic study! As we follow down the various lines of prophecy, we often feel, as we felt on that gloomy November day so many years ago. Then, we had turned our backs upon our old home; the old life with its experiences was slipping away. Before us, was a great, new, and untried world. Some such feeling has the student of prophecy as he stands in the living present and faces a still greater

future. The trunk lines of prophecy are converging. Great changes are already going on about us; and the city is almost in sight.

This is not to be a work on prophecy, but of divine economics. We cannot take undue space to follow the prophetic line. That, we have attempted to do in the *Handbook of Prophecy*. We shall make but the briefest mention of those lines here.

A Brief View of the Daniel Lines of Prophecy.—On the image line of Daniel 2, we have already stated our position. We view this at some length in our journey "From Babylon to Mexico." Our position is one of expectancy. We are waiting for the great image to be "smitten on the feet." We are watching for the crumbling of the nations along the very track of that prostrate image. And then, what? The kingdom of God. The mighty stone, cut out without hands, is to become a great mountain and fill the whole earth.

In the line of the four beasts of Daniel 7, our position is similar. The great beast powers have passed into history. Long ago, the work of the little horn in wearing out the people of God came to an end. The final Roman beast remains to be slain, and his body given to the devouring flames. And then will be established the kingdom under the whole heaven.

In the lines of Daniel 8, we are likewise at the point of waiting. The practices of Rome are fast becoming known, and its prosperity approaches the end. God is about to cleanse His sanctuary, or church. We are clearly enough at the very close of prophetic time. We may also say, in this connection, that the prophetic weeks of the ninth of Daniel ran out a long time ago.

In the great lines of Daniel 11 and 12, we have come to that point, where the Turk, the king of the north, is about to come to his end with none to help him. The very next step is the standing up of the archangel Michael, who stands in behalf of the people of God. We may not all agree on the prophetic time periods, but we know that the most of them are in the past.

The Prophecies of Jesus.—Taking Jesus' prophecies as a whole, we find that the conditions which He foretold are with us. There has been the opposition and persecution which He so many times foretold. The world hated Jesus, and it has hated and opposed His true church through the ages. The great prophetic sermon of the 24th of Matthew, we will agree indicates that the end is near. If the sun is to be darkened in the future, we greatly fear, it will be too late as a sign warning. We know that the darkening of the sun on the nineteenth day of May, 1780 has been a note of warning to thousands of anxious hearts. It has been a sign to many, and we believe that it was so intended.

The Pauline Prophecies.—The prophecies of Paul are, for the most part, of a general nature. He marks out general conditions without specifying time. But all the conditions foretold by Paul are with us. The last day perils of 2 Tim. 3: 1–5, are so truly described that we could believe the great apostle was drawing a word picture of to-day. In 2 Thess. 2, Paul becomes a prophet of the Roman system as the "man of sin." Of this description, nothing remains now that is to be fulfilled but the final destruction of that wicked power. Of Paul's writings, we would say that very little remains for fulfillment.

The Revelation Prophecy.—In the great field open before us by the book of Revelation, we stand well-nigh at the farthest edge and look far away into the future of the earth made new. In the line of the churches, Rev. 1–3, we stand in the luke-warm condition of the last church. In the vision of the open door, Rev. 4, 5, we have passed down the line of nineteen centuries into that last dispensation. The seven seals of Rev. 6, 7, place us among the signs of that great sixth seal.

In the blowing of the trumpets, Rev. 8-11, we are waiting for the voice of the seventh angel, when he shall begin to sound.

The prophetic people brought forward in the tenth chapter have already appeared; they have heard the glad message, and tasted of the bitter disappointment. They stand where they are ready to "prophesy again."

The great red dragon of Pagan Rome, Rev. 12, is far back in the past. His differential form of dragon, old serpent, devil, and Satan, is still with us; but even he is bound, as in Rev. 20. Likewise the great beasts of chapter 13, have well-nigh seen their days. The leopard beast of Romanism is in captivity; and the Mohammedan two horned beast is ready to vanish from Europe. We are under the second message of chapter 14, with the third message almost in sight.

Of the seven last plagues, we may say that we have at present the very conditions which could bring about every one of them. Their fulfillment would occupy but a short space. They are so terrible in their destruction that their duration could not be long.

The conditions brought to view in chapters 18, 19, are conditions of the great conflict which lies just before us. Already we begin to hear the muster to arms. The great

questions which bring about those conditions are, even now, the leading questions of the day. Taking all the prophecies of Revelation together, we would say, that before us lies the mighty conflict, and beyond that, the earth made new, and the kingdom of God.

What shall we say then, of the field of prophecy as a whole? Are not the trunk lines converging? Are we not, to say the least, in the November of the "year of the ages"? Yes, indeed! We are at the very point where the great city is all but in sight; and the mighty possibilities of a new life stand out before us.

CHAPTER XX.

THE FINAL CONQUEST.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book."—Dan, 12: 1.

When Satan became a rebel, and man a sinner, the territory of earth was marred by transgression, and the harmony of God's universe was broken. There was, in the universe of God, at least one rebellious spot blackened by sin. God might have blotted it out at once and commenced His creation anew. But this would not have been according to His divine plan. He had made earth for man, and man for the earth; He would yet have a man who could rule the earth, and a people who would obey. God had purposed and He loved His purpose; He intended to carry it out, and not to be defeated by rebellious Satan.

We are now to trace the steps taken to bring the earth and its population back into harmony with the government of God. Many of these steps we have already seen in another form; but we are now to view them as steps in the final conquest, Two Great Acts of Royalty.—In case of rebellion, the natural progress of events will generally follow two lines of action. There is first of all, a general offer of pardon to those in rebellion. Before Great Britain attempted a conquest of the colonies in the American Revolution she sent out liberal offers of pardon to those who would submit. About fifteen hundred in the town of Boston accepted the offer, and were moved on to farms, provided by the Crown, in Nova Scotia and New Brunswick. The second line of action is to subdue the finally rebellious by force. This, in the case of the American colonies, Great Britain failed to do.

But God will not fail in His mighty work of conquest. But He will follow the same lines of action. He will offer pardon on liberal terms, and will give sufficient time for that offer to be accepted. But there will come a time. naturally enough, when the offer for pardon must cease. If the offer of pardon were to continue forever, the liberal offers could not, in reason, be carried out. That would be especially true in the case of the offer of land. It would be impossible for any government to place its beneficiaries upon land, once rebellious, until that rebellion was subdued. It would be impossible, for example, for the present government at Mexico City, in this spring of 1914, to place any of its pensioners on land in the rebellious Mexican State of Senora, as that state is now rebellious territory. If the divine offer of pardon were to be carried out in heaven or on some other planet, the offer of pardon might continue. But, as the offer of divine justice includes the general desire for land, that land cannot be left forever under the dominion of sin.

The Divine Offer of Pardon.—We have already seen that the first act of subjugation is the divine offer of pardon.

This offer has included the following steps: 1. The giving of a promise. This process of issuing promises extended through all the reigns of Biblical history. It would seem that promise was added to promise, as the believers became capable of receiving and comprehending the offer. There would be no use of offering a complicated piece of machinery to a child. The wise father may offer a college education to his grown up son; but a stick of candy will do for the baby. The promise made to Adam is not so extensive as the promise made to Abraham. This is not because Adam was inferior to Abraham, for in some things, he was quite superior; but the time of Adam was not ready for the promise in its fullness as was the time of Abraham.

- 2. The promise is accepted by faith. As the promises grow brighter faith also must increase. It took but little faith for the baby to look for the candy; but the grown up son would consider many things in connection with his father's offer of a college education. The latter would be intelligent; he would know something of his father's resources, and would be able to judge whether the father had made the offer in good faith. So, as time advanced, it took a stronger and more intelligent faith to understand the fullness of the divine offer of pardon.
- 3. The Jewish nation was a great object lesson in understanding the divine promises. There was acted out in type and shadow a living drama of God's purposes. There was, first of all, the land of Canaan and not heaven, as the theatre of action. There was also, in course of time, a throne with a real king upon it. And there was a capital city, Jerusalem the beloved, to represent that still fairer city which is to come. And there was also a portable tabernacle as a type of the church; then later, it was developed into a more permanent temple as a type of the church in its

final triumph, when it shall find a resting place. In the shedding of blood upon the altar, the intelligent Jew could

see the sacrifice of Jesus in advance.

4. It remains for the church to carry the final proclamation of pardon. With the fulfillment of the types and shadows in Christ, the gospel makes a full and complete offer of mercy. This stage is not to be succeeded by another offering pardon. Of the church Jesus says, "The gates of hell (Hades, the grave), shall not prevail against it." This promise simply means that the church of God will neither die nor be succeeded by any other institution, so long as the offer of mercy is outstanding. This, then, is the supreme offer of pardon; we have it full and complete in the gospel.

But there will come a time, when the gospel will have done its work. Not all men will accept it, for all men have not accepted it; but enough will accept it to satisfy divine justice. When that work shall cease, and we have seen the time is near, it will then be necessary to clear the territory from all rebellion, and to make it fit for the fulfillment of the divine promises. This leads us, naturally enough, to the second act of conquest, namely the final and forcible

subjugation of the Satanic rebellion.

The Act of Subjugation.—Having considered the offer of pardon, we must now proceed to follow the steps in the final subjugation. Let us consider, first of all, what we find on the rebellious territory.

We have learned that Satan is here as a usurper and that man is here as a sinner. For man's sake, the earth was placed under the curse of thorn and brier. Man has erected states and nations which occupy the land and exercise sovereignty over it. All these conditions must be removed before the land can be cleaned up and the promises fulfilled. We will now consider the steps of cancellation, by which God will clear away the rubbish, and restore man to his Eden home.

1. God will first of all remove human government. At present, governments claim the right to the land. They make grants and issue deeds and patent rights upon the territory as though it were their very own. If Christ should come to-day, His throne would be looked upon as a usurpation of the national functions. It would not be admitted that Jesus had the right to deal out the land to His saints, so long as the United States has a public land office or a probate court. The nations themselves must go, and go they will. The Revelator well says, "The nations were angry, and Thy wrath is come" (Rev. 11: 18).

In our chapter, "From Babylon to Mexico," we saw that the nations are already lined up for the final conquest. Christ will not be forced to use His own power in destroying these nations. He need only let them alone, and they will destroy one another. With the present methods of warfare, general conflict will bring about this very condition. The nations will simply tear each other in pieces.

2. In the fall of the nations, when the whole world shall be a scene of trouble, it will be necessary for God to extend special protection to His living saints. The dead will be as safe as they ever have been. But the living will be the first objects of his care. Jesus said, "There are last which shall be first." These living saints will not stand in the way of them that sleep. They will not be changed to immortality before the resurrection. All the saints of God will be changed together, and will be caught up to meet the Lord in the air. See 1 Cor. 15: 51, 52; 1 Thess. 4: 13–18. But the point we are trying to make is this:

during the final battle when the nations fall, God must then extend special protection to His living saints; this is called, "The standing up of Michael." Michael is an archangel, who is called, "That great prince." He seems to be the special messenger of this dispensation, as Gabriel was of the old dispensation. We do not know just how this protection will be afforded. In some passages, it looks like a general gathering or encampment of the people of God. Events alone will reveal the actual condition of God's saints in this time of special protection.

3. This act of angelic protection will afford a final opportunity for mercy. If Christ should come at the fall of the nations; if He should leave His Father's throne, then all chance for pardon would be at an end. Without an interceding high priest, pardon would be out of the question. But Christ will tarry for a little moment, while the last names are added to the faithful. There are thousands who, if they could actually see a demonstration of the power of God, would believe and repent. This is perhaps what is to happen. The old prophets abound with phrases like this. "And the nations shall know that I am the Lord." And when they know it, there are thousands who will turn to Him.

- 4. The fall of the institutions will mark the failure of the nations. As the nations go down, the popular churches and institutions of mankind which have depended upon man rather than upon God, will also come to an end, Rome which claims national authority is to go down with the nations. Mohammedanism will collapse with the nations of the Orient. In China and India to-day the days of paganism are few. But the true church of God composed of the faithful of all nations will be saved; for they shall be received into everlasting habitations.
 - 5. Christ's coming will closely follow the collapse of the

nations. With earthly thrones removed, the need of a ruler will be apparent. There will be no national authority to say Him nay. He will not deal with nations for they will have passed; He will deal with men as individuals.

- 6. "We must all stand before the judgment-seat of Christ." Dealing with individuals, Christ will judge according to those laws laid down in the gospel. Sin, in its final analysis, will be settled according to our relationship with Christ. The question will be, have we accepted or rejected Him? As a result of this plan, the race will be divided into two camps, those who have accepted Christ and those who have not. Christ will not judge by the seeing of the eye or the hearing of the ear; that is, He will not have to take testimony, for He knows men, and the record has been perfectly kept by God and His angels. The day of judgment means, of course, the time of judgment; but when we think how quickly Jesus read the life of the woman at the well, we realize that the time need not be long.
- 7. As a result of the judgment, all the saints of God both translated and resurrected must be taken to a place of safety. This is brought to view as the *chambers* of the 26th of Isaiah. In the 46th Psalm this place is distinctly called "The City of God." For a little season, the people of God must be absent from earth, until the indignation is passed.
- 8. With the people of God removed, the earth is left with the rebellious Satan and wicked people and marks of the curse upon it. Then quickly follows the cleansing of the earth by fire as in Mal. 4, and 2 Peter 3. This is the great burning day. Every wicked thing with every germ of disease will be destroyed with the devil and his angels. There will not be left one voice to be raised against the authority of Christ or of His Father.

- 9. From this wreckage of a sinful world will rise a new creation. All that is good and true and beautiful will be placed upon it. Vegetation without the curse of thorn and brier will blossom as the rose and will produce everything that is useful and beautiful for mankind.
- 10. To the earth re-created and restored to the beauty of Eden, the people of God with the very city itself will then be brought. And here with every condition conducive to happiness they shall spend a joyful eternity in the presence of the King.

CHAPTER XXI.

THE GLORIOUS REALIZATION.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (turtle-dove) is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Songs of Solomon 2: 10-13.

We are coming to our final steps in the Divine Economy, which has to do with the personal relationship of the individual member of that vast royal estate. There are two reasons why it will be impossible to give anything more than a suggestive account. In the first place a great deal is not yet revealed to us. The Bible holds out simply enough to give the church a strong incentive. There are many things which the future must bring to us in its fulness. It would not be possible in finite time and by human means, to give a full description of the infinite and the immortal. Then, again, our own powers of description fail. We are neither poet, artist, nor philosopher enough to rise to the height which would be necessary. This account, therefore, will be but the merest series of suggestions.

Progress of the Experience.—The experience of the people of God may be divided into two periods: There is,

in the first place, that brief space of time when the host of the redeemed are in the city as a place of retreat from earth's final cleansing. Then, there is that endless duration of time after the full establishment of the city upon the new earth.

The Host in Retreat.—We are now to consider that brief period when the host of God will be enclosed within the city. We have mentioned already that during this period, the people will be directly dependent upon divine bounty, as when Israel ate the bread from heaven or drank water from the rock. If the camp of Israel may be considered a fair type a few lessons may be learned. In the camp of Israel, a mass of slaves was given their law and organized into a nation. They were adjusted to new conditions. This was not an arbitrary arrangement but the very thing we would expect. It was the very first step necessary in transferring them from the bondage of Egypt to the freedom of Canaan.

Perhaps in a similar manner the period of retreat in the city will adjust God's people to their new conditions. Think how great this change will be. Coming from the bondage of sin and corruption, with all kinds of differences in standards and habits they are now to be unified into a common estate. They have just received immortality with all the new powers that are brought to them by that change. When a blind man suddenly receives sight, he must be kept in a dark room until he can be gradually adjusted to his new conditions. A foreigner in a strange land must take some time in becoming accustomed to his new environment. It takes a man emerging from the Mammoth cave at noon day some time to adjust himself to the changed conditions. Likewise when we receive

immortality, and are blessed with the fullness of power; we must adapt ourselves to the use of these functions.

During the stay in the city, Jesus occupies the same relationship to the redeemed host, that Moses did to the children of Israel. He is at once Leader, Lawgiver, and Prophet to the multitude of His people. Here, in the confines of that great and beautiful city, the children of God will learn those first lessons which will prepare them for an eternity in the divine kingdom. It is most probable that each one will at this time be assigned to his place in the city. This will not only serve as an abiding place during this short sojourn, but will continue in future whenever they shall return to the new Jerusalem. With a place assigned in the city, will come the sense of a permanent home. No thought of care, or pain, or sorrow, no fear of death will ever enter into the account. On the contrary. there will be the full sense that these awful things are past, and past forever. They will be remembered simply in a way to keep the inhabitants in ever increasing thankfulness.

New Earth Conditions.—But the fullness of joy will begin with the return to the earth made new. Then the city gates will be opened never to be closed any more. Before the citizens of that new realm will spread out the great earth renewed, from pole to pole.

If we are to follow the type of ancient Israel, we must consider the citizens of the new earth as an heir of two homes. It is true that the ancient Israelite might not own a home in Jerusalem, but there were ample provisions for him whenever he came up to the feasts. But the child of God already has received a place in the city, and, as he will undoubtedly return again on special occasions, there will

be no need of his giving up that place, especially, when there will be no one else to give the place to. The type of Israel gave each his inheritance in the country, and so we can understand the citizen of the new earth having his inheritance in some part of it. The natural one to allot him this inheritance would be the King Himself. Thus we see that the citizen of the new kingdom will have his city appointment and his inheritance in the country. In this life, it is but the wealthy few who can have their city home and their country seat; but in the beautiful kingdom this will be the lot of every inhabitant.

Christ's Love for His Church.—Christ loves His church as a bridegroom should love the bride. It is in this way that He speaks to her in the songs of Solomon. He loved His church enough to give His life as the price of ransom. And now, the redeemed host is the church in its fullness. There can be no stronger expressions of affection than those which the bridegroom would use to his bride. Loving His host, He loves every member of it. Such love as is expressed by King Solomon is the kind of love that Christ would express to His church, or to its individual members.

In the passage quoted above, every sense is appealed to, to increase the bride's joy. She can hear the birds, and see the flowers and taste the fruits, and breathe the odors from a thousand branches, and she can feel that the winter is past, the storms are over and gone.

Life in the Country.—We desire to live close to nature. There is something very attractive in the thought of being near to those forces which produce our necessities. Life in the country on the new earth, will be full of oppor-

tunities and pleasures. At the word, the right animal will step forth to serve us, or the right force will be applied to carry out and satisfy our desires. In such a kingdom, we will have no desires but such desires as are in fullest accord with God's purpose.

Simplicity of Life.—Under the habits and conditions of the kingdom, the manner of life will be most simple. We are subject, in this life, to a multitude of demands because of our limitations, our complex conditions of society, and our exposure to the differences in the various seasons of the year. Because our own powers are limited, we must use a thousand and one appliances to extend them. For example, we demand clocks and watches to denote the time; but we have seen that in the play of light and color, nature will supply those needs. In this way many of our appliances will pass out of use. We shall simply not be burdened by them any more.

Society also makes many demands upon us, which, in the kingdom, will be unnecessary. In this day of the world, the successful man must have an education, he must have some capital to begin the duties of life. He must have many things to keep up with the change of fashion and the progress of thought. All these things, many of which are very desirable, cost a great effort. I must for example, pay one dollar to get a good book which I need, or to hear a grand concert, or to visit a gallery of art, but the kingdom of God brings all those things within my reach in a more perfect way than society has ever known.

And the year brings its changes in all lands. In this climate, our method of clothing, our shelter, and our articles of food, must differ in summer and winter. We must constantly provide for a double set of needs. Even in the

tropics the difference between wet and dry seasons brings the same double problem. But the conditions of the kingdom with its even and gentle climate reduces the problem to its lowest terms; and, we may say, the problem entirely vanishes.

The Larger Citizenship.—We may suggest that there will be a larger citizenship for members, not only in the new earth, but of God's great universe. We know that the angels have come to this planet from elsewhere to carry divine messages. When this earth is brought back in harmony with God's great universe, we may learn of other worlds and other races, which we too may help and serve.

Degrees in Knowledge.—At the change which takes place at resurrection or translation we are still the same persons that we were before. We have, it is true, new and enlarged powers and the fullness of capacity; but our fund of knowledge is the same as before the change, with the one added fact, that we have changed. We have elsewhere considered this briefly; but now, we must give the subject a more extended notice.

When Abraham awakes in the resurrection, he will remember the life in Canaan, the visit to Egypt, and his early home in Ur of the Chaldees. He will know too that he has awakened into a new life, and he will soon begin to find himself endowed with additional powers. But he will not know that Napoleon was defeated at Waterloo nor will he ever learn that fact until some one shall tell him, or he shall read it in a book, or hear it recited from a record, or in some regular way of obtaining knowledge. The knowledge obtained in this life will be, as it were, a mental capital for the beginning of the next. We should make the

most of our opportunities here, that we may enter into the future life with as much of the good and true as possible.

When we think of the endless years of eternity, we are quite sure that our great inequalities will be largely equalized under the favorable conditions of the kingdom. But inequalities at the start there will be in the very nature of the case.

Inequalities in Appreciation.—Two persons may have the same experience, under exactly the same circumstances, and yet they may receive them in altogether a different way. I may visit an art gallery with a friend. I have no knowledge or taste for art; but my friend is a natural artist and has had years of training. To me the art gallery is but the incident of the passing moment, whereas to him, it is a "never-to-be-forgotten" opportunity. The experiences and delights of the kingdom may be, nay, they will be, exactly the same. Objectively, there is no difference; but subjectively, there is all the difference in the world.

There is another element which enters into appreciation besides the capital of knowledge. This is the element of sacrifice. It is an old and well established law in business that people appreciate that which has cost effort. We cling the most tenaciously to that which has cost most. The apostle Paul and I may enter the kingdom at the same time, and be brought face to face with the same conditions. But it will all mean more to him than it will to me for it cost him privation, and sacrifice and even death itself, while I have had many privileges and opportunities to enjoy. I may have as high a power of appreciation; but I have not paid the price. So, while the conditions and experiences of the kingdom will be the same for all, and all are the

recipients of the same wise and generous provisions, yet they will not be received by all with the same fullness of appreciation because of the differences in knowledge and in sacrifice. But each will appreciate to the fullest of his capacity, and in this fullness of appreciation, each will be content.

Children in the Kingdom.—Some have thought that children will be resurrected full-grown, and this we are not denying, for we are by no means sure. The prophet Jeremiah still calls them children, even when they come from the "land of the enemy." We know of no authority which calls them anything else but children. But of one thing we feel quite sure, that the children, and those who are here mentally without responsibility will be a part of the "purchased possession." When Jesus purchased the field, He purchased every treasure there, and every one will be there who has not rejected Christ.

But that was not exactly the point we were trying to make. Whether they be children in form, or full-sized matters very little; the fact still remains that their capital stock of knowledge to begin with is comparatively small.

Of course, such persons will have fullness of capacity. They will soon come to know many things. When the truth is fully known, we, with our capital stock of knowledge, will have to unlearn many things. We have, all of us, been subject more or less to false standards, and limited by human prejudices. The resurrected child may learn many things, while I am unlearning some subjects which I had really thought in my human way to be real knowledge.

But will it be necessary to make the resurrected children subjects of probation? Must they, as it is termed, have

another chance? No, they need no probation. They could never in the nature of the case rise to the appreciation of the apostle Paul, nor even to such appreciation as we will have who have known our human sorrow. They will have the fullness of capacity, and may be taught our experiences in suffering, even as I have been taught the sufferings of the martyrs. I can never be as one who was burned, or racked, or tortured; but I shall appreciate the kingdom of God. So the resurrected child may learn of my sorrow, but never shall share it; and in his own peculiar way, he too will appreciate it. But he will never go wrong, for there will be no wrong way to go. He will ever do right, for the right is all there will be for him to do. On this point, the prophet Isaiah speaks very plainly, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein" (Isa. 35: 8). These words give us, we think, a plain statement of the whole situation. And what we have said of children, will be true of all others who, though they never did and never could openly confess Christ, vet have never rejected Him.

Degrees in Love.—It is a mistake, we think, to imagine that in the kingdom we shall love all others alike. We are not aware that the Word says any such thing. Love, as we have said before, is the desire for the well-being of another. I may desire another's well-being who would in no way be congenial to me. I would not see him suffer any harm. I would even go to great lengths in order to bring him benefit. And yet, I would not choose him for a companion. We shall desire the well-being of every one else in the kingdom of God. But there may be those

whose tastes and purposes accord with ours and who will appeal to us far more than others. This seems to us more reasonable than the sentimentality often heard in large meetings that we will love everybody else equally. In the very nature of the case, our love for Jesus who died to redeem us, should exceed our love for others. Here is an inequality of love which will be, or should be readily admitted. If this inequality exists why not others?

Shall We Know Each Other?—The three disciples of the mount of transfiguration knew Moses and Elias whom they had never seen before. We do not know that ancient Israel had any works of art which reproduced these worthies. Yet they recognized them when they saw them in the vision. If they could recognize Moses who lived fifteen hundred years before their time, and Elijah who lived fully nine hundred years before, shall we not know each other when we have met in our lifetime? To this question we should have but one answer, "Yes." Of our friends who are lost, we have already written in another chapter. We shall be satisfied when we know that our lost ones received the very best condition of which they were capable.

Our Circle Enlarged.—But we still reach out to larger relationships. Many godly persons of our own time, and of whom we have heard, will now become personal friends and neighbors. If Peter, in his mortal condition, could know Moses on sight, why shall not I, immortalized, know all the ancient worthies. We sometimes think of apostles and prophets as persons to be read about, but never to be seen. If the kingdom of God be real this is a false notion. We shall see them, and know them, and

they shall know us. We shall not only know them, but hear their own accounts of their own experiences. This leads us out to a range of thought which is without limit.

The Best of All.—But the most wonderful fact in the whole social system of the new earth is that we shall know Jesus, the very King Himself. How many American people would be proud to cultivate the acquaintance of that great man who now occupies the White House. To meet him, to take him by the hand, would be the privilege of a lifetime. But we shall see Jesus, and be made like Him. We shall not only take Him by the hand, but we shall have all eternity in which to cultivate His divine acquaintance.

And the pure in heart shall see God. What a marvelous promise! The disciples on the mount of transfiguration could see Moses and Elias. And they could see the transfigured Christ; but they could only hear the voice of God. He was still beyond them, out of reach, out of sight. But we shall see the Father in that eternal country. We shall know Him who has awaited the fulfillment of His plan for six thousand years that we might receive salvation. We are not going to live with God, but He is coming to dwell with us.

Opportunities for Culture.—There is still one other adjustment of which we must speak. We have already considered our adjustment to nature and our relationship to those about us. We have seen those higher friendships which will come from knowing Christ, and from seeing God. But our task is not over till we have considered one other class of adjustment.

The possibilities which come from completeness of opportunity must engage our attention as we draw this narrative to a close. We know that the redeemed host will have access to the very best that a divinely provided universe can afford. If these opportunities do not consist of books and appliances and conveniences and instruments of music and works of culture and art, it is because these give place to something better. God and His angels have kept a perfect record of events that have transpired and of things as they really are. We have often thought that we would like to unlearn the opinions of men, that we might know the truths of God. In science we are just beginning to find out those truths, which then will be brought to us perfectly. If ancient cities in times of war could gather together works of art in a few brief years, what may we not expect of the people of God under conditions of peace, and with eternity before them. The Bible speaks of such works of culture as books and harps; and why should we not speak in the same way?

Using then, the terms which we know to represent the things we do not know let us consider the vast possibilities. The accumulations of humanity in libraries and art galleries and works of poetry and music seem, even now, to be endless. What then will it be in the kingdom of God? Endless time, limitless power, boundless possibilities—it is enough.

Desires Fulfilled.—We cannot bring this work to a close without emphasing a fact which we have tried to carry throughout. It is, indeed, the very fact which caused us to take up this very cheerful task at the outset. Let us then repeat with the strongest emphasis of which we are capable, that the kingdom of God will completely fulfill

every right desire of the human heart. It is to be a kingdom as real as Great Britain, Russia or Germany, but grander by as much as immortality exceeds mortality. It brings to us life in its fulness, land under the very best of conditions, the fulness of control over the forces of nature until all the hardships and drudgeries of life have vanished, and it will adjust us to every other member of society, so that we can sing with David, "I shall be satisfied when I awake with Thy likeness."

And May We All be There.—In summing up the facts of the kingdom of God as an answer to the best yearnings of the human heart, we have found that these conditions are real, beautiful, and very much to be desired. The conditions upon which they are to be obtained are the easiest and most reasonable ever offered by any religious system. Sorrow for our past sins, and the forsaking of them in the future, accepting Christ as our sacrifice and redeemer, and living in obedience to His reasonable commandments—these, are the only conditions required. Truly, Christ could say, "My yoke is easy and My burden is light." It is an offer not of hardships, but of "rest."

How necessary then is it for all of us that we should meet these simple conditions, and share in the glories which are soon to be revealed! If we can impress our readers with the necessity of right living, and of meeting these simple requirements, we shall feel richly repaid for taking up this line of study. We must repeat what we have several times mentioned, that to obtain and use the mighty powers of immortality, it is but reasonable that God should require of us such lives as will demonstrate that we can fully be trusted. Love toward God, and toward our Lord Jesus Christ, and toward all members of the Christian com-

munity would be absolutely necessary in the exercise of immortal power. Let us then, all of us, take hold of the duties of this present Christian life, in full assurance of that greater and most perfect life which is to come, and let us pray with greater earnestness, "Thy kingdom come, Thy will be done in earth, as it is in Heaven."

THE END.





